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- Role of Communication in Rural Development
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- Changing Nature of Management Education
- Role of Communication in 'Neeru Meeru'

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Editorial Note

We are happy to bring out this issue. This time also there has been an overwhelming response from the writers. Since one of the objectives of this journal is to encourage the Research Scholars and teachers publishing their works, I feel that this objective has been fulfilled.

The issue of separate statehood for Telangana has been at the focal point of discussion in the media. The appointment of Sri Krishna Committee, its terms and references and its recommendations generated a lot of debate in the State of Andhra Pradesh. Identifying the needs and aspirations of the people, making them active participants in the development activities is another vital issue in policy making. Gender discrimination in different fields has become a matter of great concern. Media industry, being a growing industry, a lot of discussion is taking place on the position of women in media. Special Economic Zones (SEZs) has become another important issue to ponder over. At the global level, recession and the political crisis in Egypt became important area of concern for the world countries.

Considering all these issue, in the current issue, analysis on Telangana issue, need assessment of residents in Adilabad district, gender issues in media, impact of global recession, special economic zones, media and politics have been given importance. Since this is a multilingual journal, research papers on tribal languages, progressive thoughts of Annamayya. New dimensions showing Dasarathi and folk literature of Mahaboobnagar district have been given importance in the Telugu segment of the journal. I take this opportunity to congratulate all the authors and hope that more teachers and scholars will come forward to send their research papers. I am confident that the various papers in this issue will be useful to the readers in consolidating their knowledge base and add further value to research on socio-economic and cultural subjects.

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Note to Contributors

Osmania Journal of Arts accepts articles and book reviews from teachers and research scholars in the fields of language arts, literature and humanities. Contributors may send research articles in their respective areas of specialization. Articles for publication should not exceed 15 pages in A4 size in Times Roman 12 point with double spacing. Contributors are requested to submit two hard copies along with a soft copy (CD). They are advised to follow either APA or the MLA style sheet.

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Telangana – Regional Identity and Statehood Articulation

Prof. S. Simhadri

The situation in the State of Andhra Pradesh with reference to the demand for a separate State of Telangana, as well as the demand for maintaining the present status of a united Andhra Pradesh, needs to be examined in the light of the movement for a separate Telangana state and also because of the Government of India's decision on December 9, 2009.

The Union Home Minister convened an all Party meeting on January 5, 2010 at Delhi and read out a policy statement, highlighting the sequence of events that have taken place for the last five decades. In his policy statement , the Union Home Minister highlighted the developments in AP and the key issues, namely: Violation of Safeguards, Manifestos of all political parties and their commitment for a separate Telangana State during 2009 elections, All party consensus in support of separate Telangana, etc.

The article analyses the three terms of references given to the Sri Krishna Committee set up to examine the demand for a separate Telangana State. Profiling Telangana is discussed as an introduction. This is followed by first section on separate state demand. The second

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Prof. S. Simhadri is Professor of Geography, Osmania University. This report was submitted to Justice Srikrishna Committee set up by the Union Government for consultations on the situation in Andhra Pradesh.

section examines the developments since the formation of the State of Andhra Pradesh. The third section analyses the development impact on SC/ST/OBC/Minorities. Finally, the article concludes with a theoretical perspective.

Profiling Telangana

Telangana is the land of constant struggles. Numerous battles were fought against all forms of domination and oppression. During 1940s, the land witnessed the historic Telangana armed struggle, where common people fought heroic battles against *Doras* and *Patels*. Nizam State, represented by Landlords, resorted to *Vetti* (free labour) -alienating people from productive assets like land and labour. The feudal regime unleashed terror among the service classes, artisan, pastoral, 'untouchable' castes and small and marginal farmers. Men and women in thousands lost their lives in the armed struggle. *Razakars* also contributed to the killing of innocent people. Landlords took the avatar of political leaders after Nizam State got merged in the Indian Union.

During 1950s, Congress/ Communist leadership led the merger of Hyderabad State with Andhra State. There was a people's movement for de-merger during 1969 and 1971. Several hundred students laid their life for the cause of separate state for Telangana. During 1970s, Telangana once again took up arms against landlords in the name of *Naxalite* movement and it is still going on. Hundreds and thousands of people lost their lives in the 'war' between *Naxalites* and the State. People of Telangana, once again, got into the mold of peoples movement during 1990s and it is continuing till date demanding revival of Telangana state.

In the land of Telangana, lot of assertions have been witnessing during the past several decades. Anti-caste mobilizations have been going on demanding social justice as the State is increasingly getting polarised on basis of caste in the spheres of politics, development, institutions and culture. As caste and democracy cannot go together, such anti-caste movements can be seen as democratic movements redefining democracy, development and culture. Telangana has become an amalgam of violent and peaceful movements. There is a need for rethinking on the part of the State to recognize the people's aspirations.

Two Identities and consciousness

History of Telangana before independence was dominated by Muslim rule. Andhra region got in to the fold of British colonial rule for over a century. Two ruling histories represent two types of administration: feudal and colonial. Feudal rule in Telangana empowered *Samsthanadish, Jagirdars, Doras* and *Patel*s and enslaved huge masses of population coming from service castes, pastoral

castes, nomads, *Dalits* and *adivasis* and also small farmers. People of Telangana were denied proper access to educational and other productive resources. In such a scenario, the vertical and horizontal mobility got frozen for centuries in Telangana.

The scenario in Andhra is different as the British colonialism provided education and mobility. The introduction of modern institutions like Judiciary and Rule of Law, Journalism, publication, Allopathic Medicine and development of other institutions and infrastructure, pushed people in to spatial mobility. Development of railways, road transport, irrigation technology, commercial agricultural practices, banking, commerce, market networks, etc., have contributed greatly in radically transforming the Andhra economy and society. Banking, commerce, contract, administration and bureaucracy, English education and English consciousness have generally ensured a better quality of life to people in the Andhra region. Once the erstwhile Princely State of Hyderabad was merged with Andhra State to constitute the new State of Andhra Pradesh, the economic divide between the people of both regions only widened over the years. Hardly anything was done to ensure a level playing field for Telangana masses, who had been lagging behind in terms of modernization by centuries because of feudal rule.

Cultural landscape

Socio cultural landscape of Telangana is in sharp contrast to the social mosaic of Andhra region. Andhra region is sparsely populated by tribes, Muslims and pastoral and nomadic communities. OBCs are found in large number in Telangana. Certain castes are specific to Andhra and they are not found in Telangana at all. Presence of Hyderabad provided huge architectural and historical capital and perennial source for urban capital.

Trusting, loving, valuing the word, live and let live attitude, friendship as capital, sympathy, sacrifice, struggle, etc., are the best human values Telangana people cherish. The political/ market values like exploitation, accumulation, monopoly, domination, discrimination, oppression, exclusion, do not go with productive masses of Telangana. However, fear, insecurity, poverty, helplessness, dispossession are some of the cultural traits that haunt the toiling masses of Telangana. Food, festival, gods and goddesses, dress, values, human behaviour, emotion, all have put Telangana on a different plane. Bajra, Jawar *gatka, salla* remained as the staple food of Telangana for a long time. *Bathukamma, Bonalu, Peereelu* are particularly found among local festivals of Telangana. *Pochamma, Mysamma, Potharaju, Mallanna, Lingamanthulu, Rajanna, Sammakka, Saralakka, Jampanna, Saidulu, Latheef saab* are some of the gods and goddesses of Telangana. Folk heroes, songs, dialect, etc., are different from those of the Andhra

region.

Physical landscape

Telangana, encompassed by two perennial rivers of Deccan – Godavari and Krishna- experiences annual rainfall ranging from about 100 cm in the northern border to little over 60 cm in the south. In places like Adilabad, rainfall goes above 140 cm. However, northern Telangana receives 80 cm and above and it is 80cms to 60cms in the southern Telangana. Whereas in coastal Andhra, the rain fall is 100 cm and it comes down to 80cm to 45cm in Rayalaseema. Climatically, Telangana region is placed as part of sub-humid to semi-arid zone. Southern Telangana is generally prone to drought, affecting agricultural economy, thereby, out migration becomes structural to the region.

The Telangana land slopes west to east ranging height above mean sea level from about 150 mts to 900 mts. Coastal Andhra is located between contours largely ranging between zero to 150 mts. Tallest peak in the Eastern Ghats is 1680 mts. (Planning Atlas of AP, 1974. GOI & AP). Undulating terrain, interspersed with hilly landscape, small streams and irrigation tanks are the characteristic features of Telangana landscape. Forests are found substantially as part of Nallamala hills and it is in large stretches in Northern Telangana. Coal, Granite and Limestone are found abundantly in Telangana. Large quantities of river water flow through the region, without addressing the water needs of the Telangana.

Red sandy soils covering over 70 per cent and the rest 30 per cent constituted by Black Soils located on the either side of Godavari and Krishna rivers form the soil pattern of Telangana. Red sandy soils (Dhubba variety) contain less water holding capacity because of the presence of sandy character. In the absence of adequate rainfall, red soils sustain agriculture and the plant growth largely through irrigation. In coastal Andhra region, the soils are largely covered by deltaic alluvial and coastal alluvial. However, in northern Andhra and Rayalaseema, red soils are found predominantly.

Hyderabad- the pride of Telangana

Hyderabad's history goes back almost to one thousand years, starting from the days of Gollakonda (Golkonda) ruled by Golla (Yadava) queen to the present. Geographically, it merges in to Telangana landscape having granitic boulders, hills, sloppy terrain and tank beds. It is grown as part of Telangana territory availing land, labour and resources of the region. Culturally Hyderabad is an inalienable part of Telangana influencing each other, making it to be a cosmopolitan city. The origin of Hyderabad was much older to colonial cities like Kolkata, Mumbai and Chennai. Hyderabad's population was about 11 lakhs during 1951 and by 2001 it grew to the size of 57.5 lakhs.

Today, it is fast approaching one crore population - bringing pressure on the land, infrastructure and amenities. Hyderabad Metropolitan Development Authority expanded into 56 mandals of four surrounding districts of Ranga Reddy, Mahaboobnagar, Medak and Nalgonda, covering an area of 6876 sq. km.

In the light of the Telangana movement, there is an argument for making Hyderabad, a Union Territory. The argument does not find rationale as the city of Hyderabad is a product of struggles and sacrifices of people of Telangana and partly because of erstwhile territories of Hyderabad State. In fact, a false notion has been spread that it was developed because of some businessmen and entrepreneurs from the Andhra region. It is history and known to every one that it is a historic city with numerous heritage structures adding historic capital to heritage and culture of India. The historic structures like Golkonda, Charminar, Salar Jung Museum, Falaknama, High Court, Arts College, Mecca Majid, Qutub Shahi Tombs, etc., speak history and continue to attract national and international attention. They need to be proudly owned and passionately preserved as cultural heritage for posterity.

All the Andhra industry around Hyderabad made use of infrastructure, soft loans, tax waivers, subsidies and incentives. The *Sarf-e-khas* (crown) lands to the tune of 13,00,000 acres around Hyderabad have assumed centrality in the minds of Telugu nationalists, political entrepreneurs and real estate mafia. State government resorted to alienating peoples' assets since middle of nineties and it got speeded up during YSR's regime. The governments legitimised land grabs by fixing nominal prices which would have otherwise earned several crores of Rupees in the land market. Outer Ring Road threw up artificial boom in real estate and the land promoters become billionaires overnight. The hyped real estate robbed the life time savings of middle class and employees. Many families become helpless as they can't think of becoming a proud owner of a house. Developments around Hitec city/ Cyberabad have produced new class of people. Real estate, Construction, power production IT and ITES produced new capitalists claiming a piece of cake at the national level. Globalization has a natural tendency of gravitating national and international capital around big cities and because of which, the new development getting located in Hyderabad, which continues to attract capital and institutions as it has grown to the level of claiming national and international investments.

Hyderabad suffers from its size of a megalopolis, and any addition without planning would be a disaster. It is already having innumerable problems- amenities, infrastructure, overcrowding, housing, pollution, diminishing lung spaces, lack of green enclaves, proliferation

of slums, urban decay, environmental degradation, etc. Creating Telangana state would bring down pressure instantaneously on Hyderabad. Creation of Andhra state and its capital will act as a counter magnet containing migration to Hyderabad.

Hyderabad needs a world class city planning, so that the towns in the region do not suffer under the overgrown urbanization of Hyderabad. The district towns in Telangana are becoming dwarfs under the shadow of Metropolitanisation. There are hardly counter urban centres developed across the region to check the migration from its hinterland. While talking about the question of size of city, Schumacher says that, "While one cannot judge these things with precision, I think it is fairly safe to say that the upper limit of what is desirable for the size of a city is probably something of the order of half a million inhabitants. It is quite clear that above such a size nothing is added to the virtue of the city. In places like London, or Tokyo, the millions do not add to the city's real value but merely create enormous problems and produce human degradation" (Schumacher, p55).

Lastly, the opponents of a separate Telangana State should be reminded that the Six point formula promised Telangana "Accelerated development of the backward areas of the State and planned development of the State capital with specific resources earmarked for these purposes" in lieu of losing rights over *Mulki* Rules. However, never there was an instance of resources specially earmarked for planned development of state capital, Hyderabad. On the contrary, the money that is generated in Hyderabad and its land sales is repatriated elsewhere. Hyderabad contributes almost 40 percent of State's revenue and its development initiatives are siphoned off by contractors from regions other than Telangana.

TOR. 1.

To examine the situation in the State of Andhra Pradesh with reference to the demand for a separate State of Telangana as well as the demand for maintaining the present status of a united Andhra Pradesh.

Demand for a separate State of Telangana

Students have been committing self immolations and suicides in Telangana since December 2009. It began with Srikanth Chary, who attempted the first self immolation during daylight, that too, in front of police and public on busy road. The suicide death of Meegada Saikumar Yadav, Osmania University Technology (B.Tech) student by hanging in the university hostel on March 9, 2010 appeared as the latest one. While taking out students rally towards State Assembly, Yadaiah, an intermediate student also, lit himself amidst the police and students and died. As reported in the press, about 250 students have sacrificed their lives for the cause of a separate Telangana State.

A police constable died by shooting himself with service revolver. A lady police officer, in the rank of DSP, resigned to her post. Series of such sacrifices have become characteristic of Telangana for the last few months. The current movement is seen by people as the final battle for achieving Telangana State. Students also lost their lives for the cause of Telangana during 1969. People across Telangana ask as to how many more such sacrifices have to be made to achieve separate State of Telangana?

The current phase of people's movement started with students' revolt against K. Chandrasekher Rao, President, Telangana Rastra Samithi (TRS) for withdrawing indefinite hunger strike, in one day, on November 30, 2009. Employee organizations, *Praja sangalu, udhyama sangalu* – lawyers, journalists, teachers, professional organizations, caste organizations, etc., have sprung into action and the entire Telangana became the land of intensive people's movement. Almost every village is up in arms demanding a separate state. Peaceful and democratic mobilizations threw up new and novel protest forms. Singing, dancing, playing, sloganeering, marching, holding-discussions, *dharnas*, hunger strikes, mass meetings, etc., have integrated the people into the movement. In fact it's a virtual takeover of the movement by masses. Voluntary upsurge and dispersal of mobilizations across the social spaces and the absence of network and command structure rattled the political establishment. Political parties have found it difficult to bring the movement under control.

The Telangana movement can be traced, largely, in to three phases. During the 1950s, people rebelled against the merger of Hyderabad State with Andhra State. The employed and middle class got into streets opposing non locals and calling for 'Non-*Mulki* Go Back' and '*Idly-Sambar* Go Back'. At the national level, Congress party was influenced by Andhra leadership. Though the political leadership of Hyderabad State was resisting the proposed merger, they could not withstand the pressure of the central leadership to the idea of Andhra Pradesh. The other political force which mattered in Hyderabad state was Communists and they were largely led by the Andhra communists, who were essentially *Vishalandhra waadhis.* Therefore, there was hardly any independent force, which could carry forward the flag of Hyderabad State. People were never made party to such an important political decision and they were betrayed by merging the state and making the linguistic state of Andhra Pradesh, a reality.

Second phase of Telangana movement was started during 1969-71. It was essentially a movement lead by students and employees. Violating *Mulki* Rules and committing irregularities in government services and showing utter disregard for Agreements made people to fight bitter battles with police and paramilitary forces. About 369 students were

killed in police firing. In fact, people stood for the cause of statehood, whenever, they are called for. Whenever elections were held people supported in full strength. Particularly during 1972 General Elections, there was an all India wave in favour of Mrs. Indira Gandhi because of Bangladesh war. However, the people of Telangana gave a mandate in favour of Telangana, electing 10+1 out of 14 candidates for Lok Sabha.

Subsequent to that, there were rumblings here and there demanding for separate State for Telangana. During 1996, the flag of Jai Telangana was hoisted once again and it is being carried forward till the date. The third phase of the movement was initiated by *Praja Sangalu.* Sri Deve Gowda (then Prime Minister of India) announcement of the formation of Uttarakhand State from the Red Fort on August 15, 1996 emboldened the Telanganites to take up separate state cause once again. Series of mobilizations have taken place for revival of Telangana State. Intelligentsia, cultural activists and civil societal leadership organized meetings, seminars, conferences, publications, and cultural programmes. In April 2001, the Telangana movement took a political turn under the leadership of KCR. Congress, in alliance with TRS, contested 2004 General Elections and the alliance got elected for Legislative Assembly and Lok Sabha. Telugu Desam Party (TDP), which was averse to the word Telangana, got defeated. Once again in 2006 bye elections, KCR, resigned from Lok Sabha and got re-elected. There was another occasion where resignations caused bye elections and every one excluding TDP went with Telangana agenda. During 2009, all parties including TDP contested elections promising Telangana. CPI-M, all through, stood against the demand for separate State.

AP State administration got divided on regional lines. Ministers and MLAs are engaged in espousing the cause of Telangana state. Andhra Ministers fear visiting Telangana districts. They visualize violence and resistance against their visits. Telangana ministers do find resistance as they did not comply with the agitator's demand. Telangana ministers came together on several occasions and demanded the formation of separate state. They also used the resignations to demonstrate solidarity with the agitators. The region-wise division among ministers is also reflected in the cabinet meetings. The commitment for the cause of Telangana is almost total.

Over the last five decades, discrimination and exploitation of Telangana (-socio-cultural, political, resources, historical, developmental) went unabated. There is a total consensus across Telangana demanding for the formation of State of Telangana. Physically AP may appear as a united state but in every other respect, Telangana is separated and carrying on, its identity, independent

existence and consciousness.

To sum up, Telangana has always stood for its statehood. In the last five decades, never could the state (AP) witness integration. They remained as two entities with separate identities and consciousness, despite having technical merger of two independent states. The Telangana movement during three phases proved beyond any doubt that it stood for revival of Telangana State. Further, the movement demonstrated in clear terms that nothing short of Telangana state is acceptable. There is a total consensus among the people of Telangana for the formation of separate state.

Demand for United Andhra Pradesh

The Union Home Minister's announcement on December 9, 2009 sparked of the demand for *Samaikyandhra* (united Andhra Pradesh) which is essentially politically sponsored rooted in the political and business interests of the Andhra elite. There is also a force demanding a separate Andhra State. Simultaneously, a demand for separate Rayalaseema State is also heard. A few others are speaking about the backwardness of *Uttara*ndhra. Tribals are raising Manyaseema stretching from Adilabad to Srikakulam. Though there appear different assertions taking place in AP, most often they are heard against the demand for separate Telangana state. Some of them are negative in character and therefore unreal and disruptive in nature. Long Sea coast offers Andhra region a geographical homogeneity. However, socially it threw up different developed spaces giving rise to the character of an 'Assorted *Bajji*'. Rayalaseema is dominated by Reddy feudals, Krishna delta with Kamma capitalists, Godavari delta, Kapu peasantry and Uttarandhra, largely constituted by backward castes. In fact, there is no other basis to keep the state together.

In fact, Andhra leadership led a movement against the Tamils of Madras Presidency demanding Andhra state (K.V. Narayan Rao). Rayalaseema and Andhra leadership came together through *Sri baugh* agreement and succeeded in achieving separate Andhra state in 1953. With an eye over river waters, vast lands, 'innocent' masses and Hyderabad city, the Andhra leadership campaigned for Visalandhra nullifying historical and geo-cultural basis for carving out the states. They prevailed upon Nehru and the central leadership for negating the State Reorganization Commission's recommendation. In fact, whatever SRC predicted in relation to Telangana has happened in the past five decades. Hyderabad state got merged with Andhra state in 1956.

The Common man, from Andhra, is not very enthusiastic about united AP as separation would make them to be accessible to state administration. Development around new capital for Andhra state would open up lot of new opportunities. The demand

for *samaikyandhra* is, in fact, a handiwork of certain political conglomerates interested in large base for exploitation.
In order to mislead the nation, they are resorting to all sorts of propaganda. One of them is in terms of Hyderabad and their investments. Secondly, about contribution to GDP and growth rates, the language of globalization with which they think they can mislead the national leadership. Globalization transcends political borders and Hyderabad is a natural destiny for regional, national and global capital. Hyderabad and its economic growth cannot be dictated by a few provincial businessmen and political entrepreneurs as it has surpassed all the regional and sub-regional influences. Now Hyderabad is a national growth hub and investment can pour in from any part of the globe.
Telugu unity is another dimension that opponents of a separate Telangana State are talking about. Ambedkar said it in clearer terms that there can be 'one state and one language' but not necessarily 'one language and one state'. It is proved beyond doubt that Hindi speaking people have more than half dozen states and, therefore, Telugus having two states is adequately justified.
There is a vicious campaign taken up by some cynics that Telangana may go in to the hands of Naxalites once the separate State is carved out. It is to mention her that Maoism is not confined to Telangana alone. The political movement lead by CPI- ML is spread across the states and ultimately it is to be decided by people which political language has to survive but not a handful of vested interests. This only amounts to colonial mindset and it is certain that Telangana will have to witness assertions from new social forces rooted in Phule-Ambedkar consciousness.
There is a far fetched campaign taken up by certain sections that Telangana may demand the status of a separate country. This perhaps is articulated because of the historical nature of Hyderabad State.
It is true that Hyderabad had a semblance of a sovereign State till Indian independence. Hyderabad was fully integrated into the Indian Union once the British left the land. So is the case with about 565 principalities. Hyderabad functioned as a state till 1956.
Federal structure of Indian State is also being talked about as smaller states may strengthen the domination of the Centre. Telangana cannot be read in the context of the functioning of the federalism in India. It is because of the fact that Telangana is not going to be a no small state at all. It has much a bigger status territorially and rank much higher than the many existing states of India. Telangana has an optimal size territorially to qualify for statehood and has got cohesive history, culture and consciousness.

TOR. 2

To review the developments in the State since its formation and their impact on the progress and development of the different regions of the State.

Violations

State Reorganisation Commission (SRC))

After going through the detailed examination of the arguments from both the people of Hyderabad State and Andhra State, the State Reorganization Commission (SRC) under the chairmanship of Fazal Ali recommended in clearer terms the formation of Hyderabad State. The leadership of Telangana argued against the merger with Andhra by taking the dimensions related to revenues, river waters, educational backwardness and viability. The SRC observed " Telangana, therefore, does not wish to lose its present independent rights in relation to the utilization of waters of Krishna and Godavari (377)". Further, it is observed that "one of the principal causes of opposition of Vishalandhra also seems to be the apprehension felt by the educationally backward people of Telangana that they may be swamped and exploited by the more advanced people of the coastal areas (378)". " 'The Telangana', it has been further argued, can be stable and viable unit considered by itself (379)".

While summarizing the arguments of Vishalandhra leadership, SRC observed that "The advantages of the formation of Vishalandhra are obvious. The desirability of bringing the Krishna and Godavari river basins under unified control, the trade affiliations between Telangana and Andhra and the suitability of Hyderabad as the capital for the entire region are in brief the arguments in favour of bigger unit (381). The Commission noted that "Important leaders of public opinion in Andhra themselves seem to appreciate that the unification of Telangana with Andhra, though desirable, should be based on a voluntary and willing association of the people and that it is primarily for the people of Telangana to take a decision about their future" (382).

Further "We understand that the leaders of the existing Andhra State may be prepared to provide adequate safeguards to protect the interest of Telangana in the event of its integration in Vishalandhra" (383)…. "It seems to us, however, that neither guarantees on the lines of the Sri Baug Pact nor constitutional devices, such as "Scottish devolution" in the United Kingdom, will prove workable or meet the requirements of Telangana during the period of transition. Anything short of supervision by the Central Government over the measures intended to meet the special needs of Telangana will be found ineffective, and we are not disposed to suggest any such arrangement in regard to Telangana" (384).

"A further point to be borne in mind is that the state of Andhra was

brought into existence only recently and has still not got over the stress of transition. It has, for example, still to formulate a policy on land reforms and the problems arising from the partition from the composite State of Madras have, by no means, been tackled fully yet. Integration of Telangana with Andhra at this stage is, therefore, likely to create administrative difficulties both for Andhra and Telangana" (385).

SRC, therefore, said that "After taking all these factors into consideration we have come to the conclusion that it will be in the interests of Andhra as well as Telangana area is constitute into a separate state, which may be known as the Hyderabad State (emphasis added), with provision for its unification with Andhra after the general elections likely to be held in or about 1961 if by a two-thirds majority the legislature of the residency Hyderabad State expresses itself in favour of such unification" (386).

The commission continued to reiterate "Andhra and Telangana have common interests and we hope these interests will tend to bring the people closer to each other. If, however, our hopes for the development of the environment and conditions congenial to the unification of the two areas do not materialize and if public sentiment in Telangana crystallizes itself against the unification of the two states, Telangana will have to continue as a separate unit" (emphasis added) (388).

After recommending the separate statehood for Telangana the SRC outlined the geographical boundaries as follows. "The State of Hyderabad (as we would prefer to all this unit), to be constituted for the time being, should consist of the following districts, namely, Mahaboobnagar, Nalgonda, Warangal including Khammam, Karimnagar, Adilabad, Nizamabad, Hyderabad, Medak and Bidar and Munagala enclave in Nalgonda district belonging to the Krishna district of the existing Andhra State" (389).

Gentlemen Agreement / Safeguards

In the presence of Indian Prime minister, Jawaharlal Nehru, Union Home Minister, G.B. Pant, and a couple of other leaders, the leadership of Hyderabad State and Andhra State entered in to an agreement called 'Safeguards' or 'Gentlemen agreement' to formalize the merger of two states in 1956. The excerpts of the agreement are as follows:

Regional Standing Committee 1….

2. For the more convenient transaction of the business of Government with regard to some specified matters the Telangana area will be treated as one region.

3. For the Telangana region there will be a Regional Standing Committee of the State Assembly consisting of all the members of the

State Assembly belonging to that region including the ministers from that region but not including the Chief Minister.
4. Legislation relating to specified matters will be referred to the Regional Committee…..
5. The advice tendered by the Regional Committee will normally be accepted by the Government and the State Legislature…..
6. The Regional Committee will deal with the following matters:
i. Development and economic planning within the framework of the general development plans formulated by the State Legislature.
ii. Local Self Government, that is to say, the constitutional powers….
iii. Regulation of admission to the educational institutions….
vi. Prohibition
vii. Sale of agricultural lands
viii. Cottage and small-scale industries
ix. Agriculture, Cooperative societies, Markets and Fairs. Unless revised by agreement earlier this arrangement will be reviewed after ten years.
7. Domicile Rules- recruitment to subordinate services… Hyderabad Mulki Rules' (12) years stay in Telangana area.
8. Distribution of expenditure between Telangana and Andhra regions- ..the expenditure of the new state on central and general administration should be borne proportionately by the two regions and the balance of income from Telangana should be reserved for expenditure on the development of Telangana area…
9. The existing educational facilities including Technical education in Telangana should be secured to the students of Telangana….
10. The cabinet will consist of members in proportion of 60:40 percent for Andhra and Telangana, respectively… one will be a Muslim… if the Chief Minister is from one region the other region should be given Deputy Chief Ministership.

It is unfortunate that the item regarding having a deputy C.M. from Telangana was flouted immediately after formation of the new State. Though the agreement should have been the guiding spirit in running the State, many rulers of the State did not even know about such an agreement existed and the state needed to take cognizance of it.

In fact, the Safeguards provided to Telangana, the status of a 'State within a State'. There were series of violations, be it Sale of agricultural lands, Mulki Rules etc., and rejection of identity and self respect of people of Telangana.

Six-point Formula

The Supreme Court upheld the validity of Mulki Rules and then Chief Minister positively acknowledged the judgement. In lieu of the *mulki* rules, the leadership from both the regions agreed to Six-point Formula. The excerpts of the six-point formula are as follows:

1. Accelerated development of the backward areas of the State and planned development of the State capital with specific resources earmarked ….
2. …adequate preference being given to local candidates in the matter of admission to educational institutions and establishment of an new Central University at Hyderabad….
3. …local candidates should be given preference to specified extent in the matter of direct recruitment…
4. A high power administrative tribunal should be constituted to deal with the grievances of services regarding appointments, seniority, promotion and other allied matters.
5. In order that implementation of measures based on the above principles does not give rise to litigation and consequent uncertainty, the Constitution should be suitably amended to the extent necessary, conferring on the president enabling powers in this behalf.
6. The above approach would render the continuance of Mulki Rules and Regional Committee unnecessary. Six-point formula in essence is an eye wash and the State did not view it seriously. This is a response to the major movement and big sacrifice. Telangana lost its demand for separate State. It lost even Mulki Rules and Regional Committee. There were hardly any initiatives taken in fulfilling the first formula

As regards accelerated development of backward areas of the State and planned development of the state capital with specific resources earmarked, the Central University of Hyderabad did not have a policy advancing the educational cause of Telangana. Telangana in the eyes of HCU is like any other regional space of the country. The criteria for local candidate is diluted so much that a few years of study would suffice the need to corner benefits legitimately belonging to natives. Though the government issued 610 GO, it did not implement it properly in the government employment in relation to Telangana. Unfortunately, the Six Point Formula never become a guiding document for the AP government, thereby the subsequent history has become the history of violations.

River Waters and Linguistic State

Hyderabad State had the geographical advantage of having Marathwada region as its constituent part before the formation of linguistic state of AP. Having Maratwada located in the higher altitude, it became advantageous to Hyderabad state in harnessing Godavari river waters. Nizam's State planned Kustapuram project on

Godavari to irrigate nine districts of Telangana. If only Hyderabad State had to continue undisturbed, all the Telangana districts would have received 360 tmc of water through gravity flow. Such a development would have had multiplier effect in economic buoyancy and unleashed human energies of Telangana society.

One may ask why the AP state did not pursue bringing Godavari waters for Telangana. AP government did pursue in harnessing Godavari waters but for wrong reasons of serving the interests of Krishna delta people. The government of AP appointed KG Commission (Krishna Godavari Commission) in 1961 under the chairmanship of Gulati. The Commission examined the feasibility of diverting Godavari waters to Krishna Delta. It observed that such a diversion of Godavari waters to Krishna River was not possible, because of low altitude under which Godavari enters Telangana. On the contrary, Krishna river is entering Telangana in the higher altitude. Therefore, the idea was shelved and a much lowered down project-Pochampad was given green signal with 112 tmc. But it has never utilized more than 89 tmc. Thousands of tmcs of Godavari water is allowed to flow into the sea every year. This has not only affected the prospects of Telangana but India itself suffered in increased contribution of food grains and agricultural productivity.

Devanur project with a capacity of 38 tmc on Manjeera got abandoned in favour of speedy completion of Nagarjuna Sagar Project. Tungabhadra Left Canal was dug almost up to the borders of Mahaboobnagar district and with the formation of A.P. State, the government gave up pursuing the works. Mahaboobnagar lost the agreed quantum of 20 tmc of water to meet its drought needs. Later, Bachawath Tribunal (1976) allocated 17.84 tmc for Jurala Project as an alternative to upper Krishna project extension (54.4 tmc) and Bhima project (100.7 tmc).

Nagarjuna Sagar was originally contemplated at and the AP government brought it down to the present location. Though it was suggested by Khosla Commission to allocate 132 tmc each to both the regions, it ended up constructing left bank canal, delivering 89 tmc to Telangana, but extended into Andhra region denying tail end needs. The allocation of water agreed upon for Andhra through right bank canal got increased to 174.8 tmc. Without fulfilling basin needs taking water in to non basin areas (Prakasam district) is a violation of internationally agreed principles. For the last three and a half decades Nagarjuna Sagar water is being released in to Prakasam Barrage to irrigate Krishna delta during *Mrigasira* by denying waters legitimately belonging to right and left canals. This is gross violation of institutional norms and therefore illegal. But it has been going on every year as no government can afford to antagonize the leadership

of Krishna Delta. Nizam Sagar project in Telangana is made to suffer because of siltation and diversion of upstream water to Hyderabad. Rajolibanda diversion was to provide 15 tmc to Mahaboobnagar but allowed 6 tmc only.

The catchment area of Krishna River is 51,628 sq.km (68.5 per cent) in Telangana region and 23,741 sq.km (31.50 percent) in Andhra (including Rayalaseema) region. However, the allocation of river water for Andhra is 500.17 tmc. Telangana was deprived of 472 tmc, which could have provided irrigation to about 19 lakh hectares of cultivable lands…. "A study conducted in the command areas of various irrigation projects in different parts of the country has shown that the income levels of farmers in post irrigated period have improved by 5 to 7 times generally and in some instances the increase is up to 14 times. One can imagine how much damage has been done to the economy of Telangana as a whole" (Prabhakar, 1997).

Telangana covers 79 per cent catchment of Godavari River and Andhra 21 per cent. Out of the allocation of 1495 tmc for AP, 725 tmc is utilized so far (vision 2020). Telangana utilizes 142 tmc against the allocation of 258 tmc in the name of Nizam Sagar, Kadam, SRSP, and medium projects (Prabhakar, 1997). Though the Telangana region is a land of tanks, the poor maintenance and siltation giving rise to enormous loss to the agricultural needs of Telangana.

Jalayagnam

During 2004, the Congress government, under the Chief Ministership of Dr. Y.S. Rajasekhar Reddy, prepared AP vision for irrigation development called Jalayagnam. Initial estimated cost of Jalayagnam was Rs. 49,000 cr and it got revised to Rs.1,30,000 cr and today it is much more to irrigate 1.5 crore acres. On November 1.1956, Telangana had 18.2 lakh acres of irrigated land and Andhra, 30.65 lakh acres. This amounts to 1 : 1.7 ratio between Telangana and Andhra. By the year 2004, the irrigated area remained the same as 18 lakh acres for Telangana and it went up to 69.27 lakh acres for Andhra. The ratio got altered to 1: 3.8. If the Jalayagnam is completed, the Government proposes to take irrigation to 39.83 l.a. in Telangana and 107.2 l.a. for Andhra with a ratio of 1:27 (Vidyasagar Rao).

In the name of Jalayagnam, the major irrigation projects taken up - Pothireddypadu, Pulichintala, Polavaram and Dummugudem, will exhaust all the waters available (dependable and undependable flows) in Godavari and Krishna Rivers and divert the rivers for Andhra - (Rayalaseema). In the name of flood waters (Not allocated and also there is no guarantee of flows in Krishna), almost 350 tmc water can be diverted to Rayalaseema through Pothireddy padu regulators in about a month's time and reservoirs to this effect have already been constructed. This is a brutal violence of all institutional norms of the

democratic system and it is done in spite of Telangana movement resisting it. Once the Jalayagnam is completed, Telangana will not have left any water for its irrigation and drinking needs. Therefore, the linguistic state of AP has become a curse to people of Telangana. Separation of Telangana can at least avert some of the brutalities unleashed against them.

Canal Irrigated area

District wise per cent Canal Irrigated area for the year 2004-05 is as follows: Guntur, Krishna, West Godavari and East Godavari constitute more than 40 per cent and all Telangana districts constitute less than 2.5 per cent except Nalgonda (10.2 per cent), Khammam (6.6 per cent). The scenario is much worse than Kurnool and Kadapa (Subramanyam, 2009). This may appear anomalous, but they are the facts speaking about reality. In the absence of canal irrigation, the entire Telangana had to resort to ground water and the costs involved in digging wells and lifting water are very high. Besides that, the pain a farmer undergoes is enormous and it cannot be measured.

Per cent net sown area under canal irrigation in Telangana is far from the state average of 6.1 per cent. Nalgonda and Khammam Districts are in a relatively advantageous situation over the state. The details pertaining to Telangana districts (table.1) are as follows: Mahaboobnagar - 2.5 per cent, Rangareddy - 0.3 per cent, Medak - 0.4 per cent, Nizamabad - 1.5 per cent, Adilabad 0.9 per cent, Karimnagar - 0.1 per cent and Warangal -1.4 per cent. NSA in relation to canal irrigation during 2004-05 for Andhra and Rayalaseema is much better. However, a note of caution is to be added here as canal irrigation is dependent on the rainfall and, therefore, there is a possibility of fluctuations from year to year.

Ground water

Telangana is largely dependent on well irrigation. Though the river Godavari and Krishna traverse Telangana from west to east encompassing the entire region, it did not receive much of its river waters. In the absence of canal irrigation, agriculture has become dependent on either rainfall or well irrigation. Till almost the 1980s, open wells used to dominate irrigation. As time passed by, ground water started receding and farmers shifted to bore well irrigation. Digging bore wells and lifting water from sub surface lead farmer to invest heavily in infrastructure. As input costs are going high, the farmer often incur heavy losses. Repeated digging of bore wells, crop failures and the burden of girl child marriages are some of the problems getting compounded and driving farmers to despair and loss of hope and finally leading to suicides. In fact, Telangana had a very large number of farmers' suicides in the country during late 1990s.

Agriculture

Agricultural development as measured in terms of per Hectare agricultural output of Districts of Andhra region is much ahead of Telangana districts. Five of nine districts of Telangana are far behind and they rank in the state as follows: Mahaboobnagar - 21, Adilabad - 20, Rangareddy-18, Nalgonda - 16, and Medak - 15. Nizamabad, Khammam, Karimnagar and Warangal fare slightly better because of better rainfall and also because of irrigation through surface sources. South Telangana forms part of low rainfall zone and it repeatedly experiences drought. Rayalaseema and Uttarandhra do fare poorly in the state ranking. The Per Capita Gross District Domestic Product of Telangana for 2001-04 is as follows: Mahaboobnagar, Nizamabad - 19, Warangal - 18, Nalgonda -15, Adilabad - 13, Karimnagar - 10 etc. District ranks in terms of per worker agricultural output are- Mahaboobnagar - 22, Rangareddy - 21, Nalgonda - 19, Karimnagar - 13, Nizamabad - 12, Adilabad - 10 etc. (Subramanyam, 2009). Agricultural development shows that Telangana remained far behind, when compared to coastal districts.

Migration and Land alienation

"The abnormal growth of population during sixties, in talukas of Mulugu and Narsampet of Warangal district, Burgampad and Kothagudem of Khammam, Achampet and Gadwal of Mahaboobnagar, Nizamabad and Armoor of Nizamabad, Huzurnagar of Nalgonda, Utnoor and Luxettipet of Adilabad and east, west, and urban talukas of Hyderabad" (Simhadri, 1997) demonstrate the violent transformation that the Telangana undergoing. Linguistic state of AP opened the floodgates to the enterprising people/farmers and effected land alienation of small and marginal farmers of Telangana. In fact, most of the migration into Telangana region is associated with black soil belts, irrigated tracts, urban areas and industrial locations and the talukas mentioned above form part of such land uses. *Kammagudems* and *Guntur pallelu* become the cultural outposts of Andhra migrants.

Literacy and Urbanisation

Hyderabad is packed with settlers from other regions and any statistic in relation to Hyderabad has to be dealt with separately. Otherwise, it would distort the Telangana scenario. Literacy and Urbanisation are the two important attributes of development and analysis of them would give a tentative understanding of developmental disparities. Literacy - the product of all inclusive of socio-economic development, by and large, reflects the human development and is accepted as an important variable in development studies by institutions and researchers all over the world. Let me caution that this alone cannot rule out the significance of other important indicators like health, nutrition, employment, access to productive assets, etc. But it is an important indicator and it can be relied upon in assessing the society's

health.
Literacy of three regions for the year 2001, excluding Hyderabad, is as follows: coastal Andhra - 63 per cent, Rayalaseema- 59.7 per cent and Telangana- 55 per cent. The literacy statistic shows, Andhra and Rayalaseema regions are much ahead of Telangana. Telangana is lagging behind by about 5 per cent to Rayalaseema and 8 per cent to coastal Andhra. Further female literacy is a very good indicator of real development. The female literacy of the three regions is as follows: coastal Andhra – 55.1 per cent, Rayalaseema- 47.2 per cent and Telangana- 43.2 per cent. Coastal Andhra (9 per cent) and Rayalaseema (4 per cent) stood ahead of Female literacy of Telangana (Census. 2001).
Table.1 shows the detailed per cent literacy scene of Telangana districts follows: Mahabubnagar-44.4, Adilabad-52.7, Nalgonda-57.2, Medak-51.6, Nizamabad-52.0, Khammam-56.9, Karimnagar-54.9 and Warangal-57.1. All the districts have performed less to very less per cent literacy in relation to the state average of 60.5 percent. Hyderabad and Ranga Reddy have performed well in literacy due to its urban character.
It is adequately established by the simple literacy parameter that Telangana is lagging behind the two other regions of AP and it negates the propaganda that Telangana is developed because of AP.
While looking into the urban parameter as development indicator, the region-wise urbanization is shown here to understand uneven pattern of urban development: coastal Andhra – 24.67 per cent, Rayalaseema- 23.20 per cent and Telangana- 22.18 per cent. The details pertaining to Telangana districts (table.1) are as follows: Mahaboobnagar - 10.6 per cent, Medak-14.4 per cent, Nizamabad-18.1 per cent, Adilabad-26.5 per cent, Karimnagar-19.4 per cent and Warangal-19.2 per cent, Khammam-19.8 and Nalgonda-13.3. It is obvious that Hyderabad and Ranga Reddy are exceptions to the general trend.
The statistic is obvious and the urban development is higher in Andhra and Rayalaseema compared to Telangana. Urban character of a society is a reflection of multi dimensionality of the society and it is a highly credible indicator of modernization. Literacy and urban dimensions have proved beyond doubt that Telangana is lagging behind the developed coastal Andhra region and also much talked about backward region of Rayalaseema.

Other Developmental Dimensions

Power

Power is another important dimension of development. Table.1 shows that almost all villages in AP have been connected with electricity. There is not much of a regional imbalance is seen in power sector. There are a large number of tribal hamlets and many of them are

inaccessible because of hilly and forest land use. There is every possibility that many may not have been connected with power lines. However, it has to be explored.

Human Development Index

The Human Development Index (HDI) is fairly accepted across the academic and policy making circles. Indices like GDP, growth rates are often misleading and do not give comprehensive picture of distributive justice. As the HDI is studied normally using parameters relating to Command over Resources, Longevity, and Knowledge, the distributiveness of development is largely taken care. It is unfair to say that HDI exhausts every inequality/unevenness- spatial, socio-economic, in studying development.

HDI for Andhra Pradesh was constructed for early years of this decade and also for early 1990s (GOAP, 2007). The parameters used for constructing HDI are, Per Capita Income at Constant Prices (1993-04 & 2003-04), Adult Literacy Rate and School Enrolment Rate (1991 & 2001), and Infant Survival Rate.

The results for early years of this decade have shown (table.2) that, 12 districts of AP have ranked above average of the state and 11 below the state. The HDI for AP ranges between 0.717 and 0.391 and the state average is 0.532. Hyderabad, Krishna, Ranga Reddy, West Godavari, Guntur, East Godavari, Karimnagar, Nellore, Chittoor, Khammam, Vishakhapatnam and Medak stood above Andhra Pradesh in that ranking order. The 11 districts, ranked below average of the state, are in the following rank order ending with least HDI: Kadapa, Prakasam, Warangal, Nizamabad, Adilabad, Nalgonda, Kurnool, Anantapur, Srikakulam, Vizianagaram and Mahaboobnagar.

Barring Hyderabad-RangaReddy-Medak urban region, Karimnagar and Khammam in Telangana forms part of HDI ranking above state average. Medak is almost going with the average of the state. The remaining five districts Warangal, Nizamabad, Adilabad, Nalgonda and Mahaboobnagar fall under the state average. In fact, Mahaboobnagar is ranked last in terms of HDI. Barring two districts of Uttarandhra and three district of Rayalaseema and Prakasam, all other districts of Andhra region excel well in HDI ranking. Many districts of Andhra rank among the first few ranks of the state. The HDI scenario during early 1990s show that 6 districts of Telangana fall below the state average. Hyderabad urban region having higher HDI should be seen as an exception in view of the capital getting located here because of globalization.

TOR. 3

To examine the impact of the recent developments in the State on the different sections of the people such as women, children, students, minorities, other backward classes, scheduled castes and

scheduled tribes.

The impact of the recent developments in the State on the different sections of the people such as women, children, students, minorities, other backward classes, Scheduled Castes and Scheduled Tribes is phenomenal in terms of their participation in Telangana movement. The impact on students, women and SC/ST/OBC/Minorities has to be examined from the point of view of awareness that has been brought about because of the movement. They realized that all the problems they confront are because the ruling class policies have impacted their lives.

Social and Regional Consequences of Development

Since the inception of globalization in AP, i.e., for the last decade and a half, a radical restructuring of the economy is taking place. Its impact on different social segments is manifold. As amply revealed in the research studies, globalization essentially produces social and regional imbalances. Capital accumulation among certain social segments will have a decisive influence over institutions, development and democracy.

The regime of Liberalisation, Privatisation and Globalization created new institutions and economic processes. The State started withdrawing from services and infrastructure development. Since 1990s, privatization of public space has been producing corporatization of health, education, infrastructure, industry, IT and ITES, SEZs, culture, contracts, etc. Further social and developmental consequences of globalization are examined below in relation to caste and region.

Suicides

Suicides among the People of Telangana have been on the rise. They are committing suicides and self immolations because of social, cultural and economic reasons. Political wavering and policy flip flop pushed Telangana students in to hopelessness and human sacrifice. Self immolating students believe and it is seen in the suicide notes that at least their death, the ultimate human sacrifice, would bring in change in the political culture and therefore realizing statehood for Telangana. One would not know how many more such sacrifices have to be made for the cause of separate Telangana state.

There were suicides from farming community, artisan community-Weavers and Goldsmiths, because of multidimensionality of crisis in the economy and failure of crops and loss of employment and livelihood. Part of that was attributed to globalization and employment displacement. The table-16 shows the social profile of the people committing suicide (table.24). Sample survey of suicide cases across the regions shows that the people committed suicides largely belong to Marginal and Small farmer segments: Warangal-91.2 per

cent, Mahaboobnagar - 69.1 per cent, Anantapur - 38.7 per cent and Guntur-92.3 per cent. And the rest of them form part of Semi-medium and Medium farmer's segment. An exception to this is about 12 per cent people committed suicides in Ananthapur district belong to large farmers' category.

Perspective

The linguistic unification of two states- Hyderabad State and Andhra State, failed in forging unity and integration of two geo-cultural, historical spaces. Even after about five decades of common administration, it did not evince much enthusiasm among two Telugu spaces. People have been rejecting forced merger of two regional cultures and consciousness and fighting for identity, self respect and self rule of their own. The notion of 'we' and 'the other' still persists whenever there is a reference to each other. The deep rooted hatred, one against the other, is portrayed by the other as lazy, less efficient and incapable of competing, is producing frozen identities, giving rise to breaking down of interactive space. It is almost irretrievable and recognizing the two as two independent entities found to be ideal in understanding two independent spaces.

Unfortunately AP governments did not grapple with this cultural and historical dimension and assess ground realities. The people who matter in cultural forging engaged in standardizing culture of their own viewing it as the ideal. As a matter of right the socio-cultural thrust the same on the other and treat the other as people of no consequence.

Breaking down of linguistic states has taken place in the past and many new states have been added to the list of Indian states. Uttarakhand was carved out of Utter Pradesh, Jharkhand was created out of Bihar and Chhattisgarh was separated from Madhya Pradesh. The sanctity of making language as the basis is getting exploded and giving rise to much larger concepts of identity based on geo-cultural, socio- economic, historical, and developmental consciousness and that is defining territories carving out states.

While philosophizing beauty, Schumacher, believed in smallness and argued that UN membership got doubled of his belief that "Large units tend to break up into smaller units…." He further believed, "if we make a list of all the most prosperous countries in the world, we find that most of them are very small; whereas a list of all the biggest countries in the world shows most of them to be very poor indeed" (Schumacher, p.52).

While examining the linguistic state in the context of caste tyranny, Ambedkar (1955) argued: "These evil consequences of the caste system are sure to be sharpened by creation of Linguistic States. Minority communities may be crushed. If not crushed, they may be

tyrannized and oppressed. They are sure to be discriminated against and denied equality before law and equal opportunity in public life" (p.68). Further, Ambedkar said, "What is the remedy? No doubt some safeguards against this communal tyranny are essential. The question is: what can they be? The first safeguard is not to have too large a State" (emphasis added) (p.70).

District-wise Development Dimensions of Andhra Pradesh (2001-05)						
District	Urbanisa-tion 2001	Bank 2004	TPhone 2004	Power 2004	Literacy 2001	% NSA-Canal 2004-05
Srikakulam	11	5.39	1732	99.9	55.3	33.2
Vizianagaram	18.3	7.86	4055	100	51.1	12.0
Visakhapatnam	39.9	5.78	1948	99.7	60.0	11.2
East Godavari	23.5	6.96	7741	100	65.5	42.2
West Godavari	19.7	7.5	8888	100	73.5	40.4
Krishna	32.1	8.57	5199	100	68.8	42.4
Guntur	28.8	7.57	4328	100	62.5	42
Prakasam	5.3	7.58	3157	99.9	57.4	7.2
Nellore	22.4	7.72	3985	99.5	65.1	20.2
Chittoor	21.6	6.93	3922	99.6	66.8	0
Kadapa	22.6	6.5	3637	99.9	62.8	5.1
Anantapur	25.3	6.15	2731	99.8	56.1	2.2
Kurnool	23.2	6.06	2743	100	53.2	7.3
	10.6	5.44	2259	100	44.4	2.5
Rangareddy	54.2	6.03	6937	99.8	66.2	0.3
Hyderabad	100	15.5	12617	100	78.8	--
Medak	14.4	6.07	2749	100	51.6	0.4
Nizamabad	18.1	6.98	3696	99.9	52	1.5
Adilabad	26.5	5.74	2789	100	52.7	0.9
Karimnagar	19.4	5.39	3811	100	54.9	0.1
Warangal	19.2	5.82	3233	99.9	57.1	1.4
Khammam	19.8	6.28	3340	100	56.9	6.6
Nalgonda	13.3	5.72	3121	99.9	57.2	10.2
Andhra Pradesh	27.3	7.08	4121	100	60.5	6.1

Urbanisation is the percentage of urban population to the total population, Bank- Number of (Commercial) Bank Branches available per lakh population, TPhone- Number of Telephone connections per lakh population, Power- Percentage of villages connected with Electricity, Literacy- Literacy rate is for 7+ age population, %NSA-Canal- Percent in Net Sown Area

Source: Government of Andhra Pradesh & Centre for Economic and Social Studies, 2008, Human Development Report 2007, Andhra Pradesh, Hyderabad.

Table.2 Human Development Index and Ranking of Districts

Sl.No. District	1993-94	2004-05	
1. Hyderabad		1	1
2. Krishna		2	2
3. Rangareddy		3	3
4. West Godavari	7	4	
5. Guntur	3	5	
6. East Godavari	11	6	
7. Karimnagar		8	7
8. Nellore		4	8
9. Khammam		10	9
10.Chittoor		6	10
11.Visakhapatnam	15	11	
12.Medak		13	12
13.Kadapa		9	13
14.Prakasam		12	14
15.Warangal		18	15
16.Nizamabad		14	16
17.Adilabad		16	17
18.Nalgonda		17	18
19.Kurnool		20	19
20.Anantapur		19	20
21.Srikakulam		21	21
22.Vizianagaram	23	22	
23.Mahaboobnagar	22	23	

Source: Human Development Report 2007, AP

Table.3 Suicides – 2003 - 04 (in Percent)

Social group	Districts		
	Telangana	Rayalaseema	Andhra
No of Suicides	82	74	65
SC	19.1	9.6	8.3
ST	17.1	1.9	6.2
BC	52.4	39.4	51.2
OC	11.4	49.0	27.2
Marginal &smallFarmer	69.1	38.2	78.1

Source: Revathi, survey-2008

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Need Assessment of Residents in Adilabad District — A benchmark study to assess the needs of the residents vis-a-vis development programmes

Dr. Karnam Narender,
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An accurate assessment of the situation in the community group or organization is important when making decisions regarding allocation of public or private resources. There are several tools available for determining and measuring community needs. This needs-assessment study demonstrates and documents a known community need and has the added benefit of understanding the latent aspirations of the people regarding better problem solving and goal setting.
Agriculture is the main source of livelihood in Adilabad district. The major crops include jowar, paddy, maize, red gram, green gram, black gram, soya bean, cotton, turmeric, chillies and coriander and horticultural crops like mango, banana, papaya, cashew, onion, brinjal, tomato are also popular. There is some area under floriculture. After agriculture, animal husbandry is the second most important source of income and employment in the district.

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According to the 2001 census, the population of the district is 24,79,347. Administratively the district is demarcated into five divisions:

1) Adilabad,
2) Nirmal,
3) Utnoor,
4) Asifabad, and
5) Mancherial

These are spread over 52 Mandals and 1743 villages and 7 Municipalities.

There are a large number of welfare schemes of both the Central and State governments in operation in the district. In order to ensure that all eligible derive benefit from these schemes it is essential to inform the people about their entitlements. This study made a threadbare assessment of the needs of the people, vis-à-vis developmental programmes.

PURPOSE OF THE STUDY

The purpose of this study was to examine the perceived needs of the residents with regard to support services that exist within the district administration. This study also explored to what extent various governmental programmes have met their needs. The researchers attempted to answer several research questions surrounding the programme experience of the residents.

In the private sector, such a study is called market research or a feasibility study and which drives business decisions. In the world of community based organizations and governments, assessing constituent needs is no less important, and when effectively performed, it provides essential information for programme planning and modification. Just as a car manufacturer must understand who the potential consumers are and what they seek in their driving experience, the district administration needs to determine the makeup of its catchment area and the expectation that potential target groups have for current or future service delivery. The purpose was to know how well the delivery systems are functioning.

OBJECTIVES

-To assess the level or degree of reach/need of developmental programmes to the common man
- To determine the extent of benefits received by the residents in various developmental activities taken up by the government.
- To determine the exposure of the benefits received by the common man.

What are the gaps between available resources and services needed by community members and what are the barriers to availing of the services that exist?

Are the residents in a community isolated by ill health, lack of transportation or have too few opportunities to connect with others?

METHOD OF DATA COLLECTION

A study of general need assessment measurement requires a field survey. As the programmes are uniformly implemented in all the mandals of the District, a total sample of 3120 respondents was selected for the survey spread over 52 Mandals in the District and responses of about 30 respondents were not considered since the information furnished by them was found to be incomplete.

From each of the Mandals, 60 villagers were picked for the survey. The sample was selected from all the five divisions mentioned above. A stratified random sample with multi-stage sampling was done. The sample included random selection of villages and 60 households from the villages in each Mandal, forming a sample size of 3120. However, as already mentioned, the sample size was reduced by 30, bringing the overall sample to 3090.

The households were specifically from the lower economic strata who are the intended beneficiaries of the Government schemes.

The target population for our study consisted of residents across the social spectrum who benefits from the governmental programmes. A questionnaire through the survey method was administered in order to reach the largest population possible. Since surveys are limited in their ability to probe responses, group responses was also noted down to gather more in-depth information about their needs. There was no overlap of questions among the people surveyed, which allowed for extensive exploration of issues presented in the survey.

The survey was designed to gather feedback about the perceived usefulness and relevance of the programmes. In the survey, respondents were asked to rate how useful they found each of the programmes.

The survey also attempted to make each topic focused, and specifically wanted a tool-based responses with open ended questions. The survey also asked questions related to programme experiences, their challenges with finding information, and their preferences for delivery. In addition, we asked about programme participants' perceptions and their needs.

The survey was conducted with the help of 52 research assistants; each one was trained in eliciting responses based on the questionnaire. A simulation exercise with pre-test of questionnaire was carried out before we embarked on actual survey in 52 Mandals. The responses were recorded on questionnaire along with some additional notes. The responses from open-ended survey questions were coded and reviewed for common themes. Other survey questions were analyzed by calculating the percentage of respondents who chose each option.

SUMMARY OF FINDINGS:
RESPONDENTS' PROFILE

- Of the total respondents (about 81%) were males and the rest females.
- Majority of the respondents (57%) were between the age groups of 21 and 40 years, while 30% were in the age group of 41 to 60 years.

- **Educational Level**
  a. Not educated - 16%
  b. Studied below Class 6 - 41%
  c. Between Classes 7 and 10 - 24%
  d. Studied Intermediate - 10%
  e. Graduates - 9%
- A majority of the total respondents (60%) were in the income group of below Rs.15,000, while 29% were between Rs.15,001-Rs.30,000.
- 38% of the total respondents were dependant on agriculture while 37% were daily wage labourers. About 8% were self employed and 3% had more than one income source.

SECTION I: BASIC NEEDS ASSESSMENT
FOOD

- Majority of the respondents (about 66%) mentioned that food is not available for their families throughout the year, indicating severe poverty among families surveyed in the selected mandals.

About 66% of the males and 69% of the females said food is not sufficient.

In relation to the age group of the respondents who said food is insufficient, about 55% belong to the productive age group of 21 to 40 years and about 30% to 40 to 60 years age group.

In relation to education, about 70% of the respondents who studied below class 6 (41%) and 60% of the respondents who had studied between classes 7 and 10 (24%) said food is not sufficient.

In relation to annual family income, about 63% of the respondents earn less than Rs.15,000 per annum and just about 1% earn more than Rs.60,000 per annum. The poor economic conditions of the population in the region can be attributed to the low levels of income from farm.

In relation to occupation, about 36% of these families depend on agriculture and about 44% are agricultural labourers.

Reasons for Food Insecurity

Reason	Percentage of respondents	Conclusions drawn
Low rainfall	24	The results support the popular notion that Adilabad is one of the worst affected districts, with low rainfall, and the arid nature of the land. Families earning less than Rs 15,000 to 30,000 per annum and those who depend on wage labour are facing food insecurity
Less crop yield	17	
High rate of food items in open market		

- **Availability of a Local Market in the Village**
- About 85% of the respondents mentioned that no local market is available in their village.
- With reference to occupation of the respondents, about 39% of the respondents who depend on agriculture mentioned that there is no market in their village.

Time taken to Reach the Closest Market on Foot

- While about 8% of the respondents mentioned that this takes them 15 minutes, about 55% of the respondents said it takes more than 45 minutes - indicating that most of the markets are located far off from the respective villages. Poor transportation and infrastructure facilities make the markets even more inaccessible, which often results in middlemen procuring the goods at the village itself at a price which is far below the Government Minimum Support Price (MSP).
- Gender wise, of those who mentioned market is located more than 45 minutes away from their village, males constitute 81%.
- In relation to family income and occupation, 62% of the members fall into less than Rs.15,000 income group; and 38% who depend on agriculture and 37% who depend on labour also mentioned that it takes more than 45 minutes to reach the closest market by foot.

Receipt of Food Assistance

About 62% of the respondents reported that they received food assistance. About 62% of respondents who earn less than Rs.15,000 per annum, 64% of those dependent on agriculture and 62% of those dependent on labour work said they received food assistance.

- Of the respondents who received assistance, about 97% mentioned that they received it in the form of 'free and

subsidised' ration in the village. While some mentioned financial support and NREGS, the dependency levels of the village members on the food assistance programme from government is an indicator of poverty in the region.

Reporting receipt of food grains under any scheme, about 69% respondents mentioned that they did not receive any free food grains under any scheme. In relation to age, about 55% belong to the age group of 21 to 40 years. Information from family income shows that 61%.

- Of the members who fall into < 15,000 income group, 39 % depend on labour work.
- Among those who received free food grains (about 30%), about 6% mentioned the quality of the grains is 'very good'. About 62% mentioned the grains are 'not bad' and 15% mentioned that quality is 'bad'. Analysis of the responses in relation to the gender, age, education, family income and occupation also shows that majority of the respondents reported the quality of the grains as 'not bad'.
- **Responses to the need of the villagers to ensure food security**
- About 55% of the respondents have not responded
- About 35% mentioned that they need storage space to store the goods/produce, followed by 24% for sufficient ration and 9% for government support.

It can be interpreted that the villagers need storage space to store their yield to market them when they get a good price for the product. Those who are depending on ration, mostly from poor families, are in need of more food grains to suit their family requirements.

WATER

(a) Availability of water

Category of water	Percentage of respondents confirming access	Remarks
Drinking water	85	
Agricultural purpose	40	44% of respondents who depend on agriculture confirmed water is available for this purpose
For Livestock	60	

(b) **Quality of Potable Water**

Percentage of respondents	Opinion on quality
47	Not bad
25	Good
10	Very good
18	Do not have access to potable water

Analysis of the gender, age, education, family income and occupational information also shows that majority of them have access to drinking water which is 'not bad' in quality.

Sources of potable water,

- About 41% quoted pipeline and another 41% mentioned bore wells. Among other sources, wells are also being used by 12% respondents.
- In relation to age, education, family income and occupation, majority respondents mentioned that their sources of potable water consists of pipelines and bore wells.
- About 66 % of the respondents mentioned that water sources present in the village are providing enough potable water for the village needs. Of those who mentioned availability of enough water sources for potable water in village, majority of them are males (81%), in the age group of 21 to 40 years (58%), from < 15,000 income group (56%) and are dependent on agriculture (39%).

Need and Reasons for additional water sources

- About 63% of the respondents mentioned that there is need for additional water sources in the village. This shows the growing demand for additional water sources in the study villages. This is affirmed by the analysis of the information on gender, age, education, family income and occupational status of the respondents.
- As regards the reasons for need for additional water sources, respondents prominently mentioned agriculture (30%), inadequate water (22%) and drinking needs (17%).
- Other reasons include: water for livestock, seasonal needs, Fluoride problems, etc.
- **Affirming the need for additional sources of drinking water**, about 61% of the respondents mentioned water tanks, followed by chlorination (13%) and bore wells (11%).

SANITATION

Availability of family latrines

- Only 30% of the respondents have latrine facility in their houses. Of these, about 50% of the respondents

fall in < 15,000 annual income group.

- In relation to occupation, about 44% depend on agriculture and about 23% on daily wage labour, who mentioned they have a latrine at home.
- Presence of community latrines is negligible in the study villages, where only 5% of the respondents mentioned having them.
- Among those who mentioned having community latrines, about 1% of them said there are two such latrines in the village.
- As regards the location of the community latrines, about 3% of the respondents reported that they are located in schools, while a few others mentioned health centre and the market.

This shows that community latrines are mostly inaccessible for villagers leading to an increased demand for more family and community latrines. Similar views were expressed in analysis of the data with reference to gender, age, education, family income and occupation.

Additional needs of the villagers in sanitation

- About 61% respondents said that they have additional needs.
- Of these, majority are in the age group of 21 to 40 years (59%), from less than 15,000 income group (56%) and are dependent on agriculture (38%).
- Respondents mentioned drainage (40%) and toilets (31%) in the first place. Other needs include: roads, chlorination of drinking water, garbage clearance, etc. Of those who mentioned other needs in the first preference, cited drainage (12%) and toilets (6%) as their additional needs in second preference.

HEALTH

The common diseases that occur among the Village Population

- About 32% respondents mentioned prevalence of Malaria (32%), Cholera (6%), etc.
- About 45% of the respondents mentioned the prevalence of a combination of two or more diseases in the village.
- Similar analysis of the data in reference to gender, age, education, family income and occupation shows that Malaria and Cholera are highly prevalent in the village.

Accessibility to health facility to the villagers

- Members mainly access Primary Health Centre (20%) and Mobile Health facility (18%).
- Data on Age, occupation, family income and education shows PHC and mobile facility as prominent places to

seek treatment.

- About 39% of the respondents reported the closest health facility is located at a distance which takes more than 45 minutes to reach by foot. Of these, about 56% are in the age group of 21 -40 years, 53% have education below VI standard and 44% are dependent on labour. It indicates that inaccessibility to health facility affects health seeking behaviour of the population. About 22% respondents mentioned having the health facility which is less than 15 minutes away and another 21% mentioned the health facility is 16 to 30 minutes away.
- Rating the health facility service in their village, while about 37% rated 'not bad', about 26 % respondents rated them as 'bad' and another 22% rated very bad. This reflects the quality of health care and service delivery in villages.
- About 66% respondents mentioned women are going for hospital delivery, while about 21% mentioned home delivery.
- While about 60% of the respondents said there is no scheme for pregnant women, about 38% of the respondents are aware that there is a scheme for pregnant woman. In relation to gender, about 36% of total female respondents mentioned that there is a scheme for pregnant women. In relation to occupation, about 76% who work as famers and labour do not know about the scheme.
- About 62% informed that they witnessed health campaigns in their village. In relation to the gender, age, education, family income and occupation data, it shows presence of health campaigns in the village.
- Recollecting the health campaigns, about 33% of the respondents mentioned Polio vaccination. At the same time, 18 % of the respondents reported witnessing two or more campaigns including AIDS awareness, 104, eye tests, etc.
- When asked about availability of health scheme to cover their needs, about 66% mentioned that there is some scheme to cover their health needs.
- Though majority of the families have some health coverage, 45% mentioned that the scheme does not cover all their health needs. Especially in case of respondents whose family income is < 15,000, about 36 % mentioned that it covers all their health needs.
- As regards the need for health services, the villagers mainly mentioned hospitals (50%) and doctors (8%). It is indicative that villagers are in need of health services which are easily accessible.

SHELTER

- As high as 92% of the respondents reported having white ration card. The number of white ration cards also shows the economic condition of the respondents.
- In relation to the economic status of the respondents in the income group of more than Rs. 15,000, about 61% possess white ration cards.
- About 91% of the respondents own a house. At the same time, 6% of the respondents are still residing as tenants.
- Of those who own a house, 37% of the respondents are dependent on labour work and another 39% are dependent on agriculture.
- In relation to the economic status, about 59% fall into less than Rs. 15,000 income group.
- About 84% of the respondents are aware of some housing scheme in their village.
- In relation to education, about 41% of these respondents who are aware have studied below class VI, about 38% are dependent on labour and a similar percentage depend on agriculture.
- Though villagers are aware of the housing scheme, about 43% feel that it does not meet their individual housing needs.
- In relation to gender, 79% of the male respondents feel that the scheme meets their housing needs. Of these, about 76% are either farmers or daily wage labourers.
- Eliciting the needs, respondents mentioned there is no land for free from govt. to construct a house (22%), lack of loan facility (8%), etc., as the main constraints for construction of a house. A few even quoted rigid 'eligibility' conditions, delay in bill sanction, and lack of mechanism for proper execution of schemes.

EDUCATION

Provision of Free Education facility in the Villages

- About 92% of villagers mentioned that education is provided for free in their village, though the rest said that education is not free.
- Analysis of gender, age, education, income and occupation also shows high awareness levels among respondents about free education facility in village.
- As regards encouraging girls to go to school, about 90% respondents responded positively.
- Responding to a question on dropout rates of students in school, about 37% of the respondents mentioned that there is

dropout in their village schools.

- About reasons for drop out from school, poverty is considered a main determinant in 53% of the cases. Work (15%), family/ social problem (10%), lack of high school in same village (5%) are some of the other important reasons for school drop outs.
- About 68 % of the respondents denied the need for more government schools, whereas 27% felt the need. This need may vary with specific reference to availability and lack of schools.
- Of those who mentioned the need for more government schools in village, 51% cited absence of high school. Many studies also suggest that lack of a high school in village is one of the main reasons for school dropouts, especially among girl students.
- About 83% of the respondents feel that there is no need for more private schools in their village.
- Of those who mentioned the need for more private schools in village, members mentioned quality education (43%), poor standards in Government School (27%), need for English medium (19%) as the main reasons among others.
- Referring to the meal facility available at school, about 91% of the respondents reported that their children are receiving food in their school. Implementation of Mid Day Meal programme in schools ensures one meal for children in rural areas.
- Regarding presence of a school for elders in the village, about 91% mentioned there is no such school in their village.

REACH OF DEVELOPMENT PROGRAMMES: PERCEPTIONS

Responses on three things they like about the government with respect to development in their village:

- **Preference one.** The villagers mentioned roads (16%), INDIRAMMA housing scheme (12%), Arogyasri (9%), etc. A considerable number of respondents also mentioned water facility, school, old age pensions, hospital, street lights, etc.
- **Preference two**. The respondents mentioned they like water facility (9%), NREGS (7%), INDIRAMMA housing programme (6%), Arogyasri (5%).
- **Preference three**. The respondents mainly talked about education, roads, water, pensions, INDIRAMMA, NREGS, etc.

The three changes they would like to see in their village,

- **First change.** The villagers mentioned roads (24%) followed by toilets/sanitation (22%), water (13%), hospital

(8%), education, etc. It is indicative that infrastructure facilities are more preferred changes that people would like to see in their village.
    - **Second change.** The respondents mentioned mainly about toilet/sanitation, water, hospital, roads, power, good governance, transport facility, etc.
    - **Third change.** The respondents mentioned mainly about toilet/sanitation, water, hospital, education, etc.
- About 46% mentioned about creating awareness about development programmes as the effective way to get people involved in programmes. Others also talked about encouragement from leaders to involve people in the development process.
- **Government schemes for the welfare of the poor**, as a first preference, Arogyasri ranked first (41%), followed by NREGS (15%), INDIRAMMA houses (9%), Old age pensions (5%).
- **The importance of these welfare programmes to the villagers**, 5 out of ten people mentioned it as 'very important' and about 3 out of ten as 'important'. This shows the importance of implementation of these programmes in rural villages.
- **The satisfaction levels of the respondents.** About 59% mentioned that they are satisfied with the programme. In second preference, NREGS received first priority (19%), followed by INDIRAMMA housing scheme (11%), Arogyasri (8%), Pavala vaddi (8%), etc.
- NREGS is one of the major government programmes in India in the eradication of poverty, especially in Andhra Pradesh. It is more relevant in Adilabad district with more than 50% population living below the poverty line.
- About 38% mentioned the programmes as 'very important' and 21% mentioned as 'important'.
- **Satisfaction levels of the respondents.** 43% reported to be satisfied with the welfare programmes. In case of third preference, the respondents mentioned pensions (7%), INDIRAMMA housing (6%), NREGS (5%), etc.
- Across the three preferences, Arogyasri, NREGS and INDIRAMMA topped among the government welfare programmes for the poor in villages. As regards the importance of the schemes for self, overall about 34% mentioned that the programmes are important and very important for them. In relation to satisfaction with programmes, about 24 % of the respondents said they are satisfied with the programmes.
- **Awareness about the government schemes targeted for**

women. As first preference, DWACRA (44%) programme received top priority followed by pavala vaddi (6%), Velugu (6%), etc.

- It can be inferred that SHG programmes run by the government are well received in rural areas. Reporting on importance of women welfare schemes, while 34% mentioned 'very important', another 30 % reported as 'important'. This shows the need for such programmes in the villages. About 51% of the respondents mentioned that they are satisfied with the programme. As second preference, it is quoted that welfare programmes such as DWACRA (6%) and pavala vaddi (6%) received the high priority.
- Among other programmes, Janani Suraksha Yojana, loan waiver scheme, pensions, etc., also were mentioned by respondents. Though people mentioned the schemes as important, only 13% mentioned as 'important' and another 11% mentioned as 'very important'.
- About 17% of the respondents mentioned that they are satisfied with the programme. A negligible number of respondents mentioned DWACRA, pavala vaddi, etc. Deepam padakam, which was initiated in the year 2003 to 2004, was also mentioned. It may also be noted that the most of the respondents are not able to recall more than two programmes. Since very few mentioned about the schemes, just about 4% reported the scheme is important to them.
- About satisfaction levels of respondents, 2% of those respondents said they are satisfied with the scheme.
- Free power (14%), crop loans (8%), loan waiver (6%) and Jalayagnam (5%) are considered as first known schemes for farmers among the respondents. Overall, about 46% respondents said the programmes are important and very important.
- About 31% of the respondents feel satisfied with the scheme. While about 82% said they do not know, other respondents mainly mentioned loan/runa mafi (6%), free power (4%), subsidy (4%), etc.
- Overall, about 18 % respondents stated that the scheme is important to them. About 12 % of the respondents mentioned that they are satisfied with the scheme.
- It may be noted that about 93% of respondents could not identify second and third scheme here. Those identified are loans/loans waiver (3%), subsidy (2%), free power (1.4%), and Jalayagnam (1%). Of those who responded, about 7% said the schemes are very important. The same 7% respondents said

they are satisfied with the programmes.

Awareness about schemes for girls

- A majority (88%) could not respond, about 4% respondents said Janani Suraksha Yojana, which is for pregnant women and another 3% mentioned free education followed by about 1% who said self employment.
- Of those who responded, overall about 12% said the programmes are important. The same respondents said they are satisfied with the programmes. While 98% respondents could not identify any second and third scheme, about 1% identified Kishora balikalu programme.
- Those who responded said the programmes are very important and about 1% said they are satisfied with the programmes.

Schemes for children

- About 21% of the respondents mentioned Midday meals programme while others mentioned Anganwadi (5%), polio vaccination (2%) and education (4%).
- As regards the importance of schemes for children, one out of ten respondents mentioned that the scheme is important for them and about one fourth of the respondents mentioned that the scheme is very important for them. About 28% reported to be satisfied with the schemes.
- While about 89% could not respond on the second scheme, about 4 % respondents mentioned Anganwadi and about 3% each mentioned education and food scheme. Of those who responded, about 11% respondents mentioned the programmes are very important. The same respondents said they are satisfied with the programmes. 99% respondents could not identify any third scheme for children.

Schemes targeted for unemployed youth

- About 67% could not identify any scheme; about 20% mentioned NREGS scheme and about 11 %, self employment.
- Overall, about 32% of respondents mentioned schemes are important and very important for them. About 23% of the respondents are satisfied with the scheme.
- While about 94% respondents could not identify any second scheme, about 3% mentioned NREGS and about 2% mentioned Rajiv Yuvashakthi. About 6% respondents said the programmes are important and very important.
- Out of the 6% respondents who mentioned programmes are important, about 4% are not satisfied. About 99% of the respondents could not identify any third scheme, while 1% identified Rajiv Yuvashakthi, who also felt that the

programme is important and they are satisfied.

Awareness About Beneficiaries of welfare schemes

- **Arogyasri:** About 62% respondents mentioned 'poor people' and about 12% mentioned 'people'.
- About 18% respondents could not mention the beneficiaries.
  It is indicative that the people in the villages need more clarity on the schemes and its true beneficiaries.
- **Jalayagnam:** While 67% could not respond, 27% mentioned that it is targeted at farmers.

Sarva Shiksha Abhiyaan: While about 72% could not relate with the scheme name, about 25% respondents mentioned that it is targeted for children.

- **Old age pensions:** There seems to be high level of awareness about old age pensions in villages. About 75% respondents mentioned that old people (above 60 years of age) are benefited under this programme.
- **INDIRAMMA housing:** Respondents mentioned that the programme is aimed at poor people (44%) and houseless people (13%). About 5% respondents also said people. Some grievances have also been expressed in terms of actual beneficiaries not getting benefit.
- **Rajiv Yuvashakthi:** While about 83% could not identify beneficiaries for this scheme, about 13 % said unemployed youth.
- **Janani Suraksha Yojana:** Awareness about Janani Suraksha Yojana is very low in the study area. Only about 10% of the respondents mentioned that it is targeted for pregnant women.
- **Jeeva Kranthi Pathakam:** Respondents are not aware of the programme. A few (3%) respondents mentioned that it is for women.
- **NREGS:** About 42% of the respondents mentioned that the programme is for agriculture labour. At the same time, about 9% mentioned unemployed and 8% mentioned people. Programmes such as NREGS are important in villages where a majority of the people are below < Rs. 15,000 annual income.
- **Swarojgar Yojana:** Programmes such as Swarojgar Yojana are not very popular as NREGS among the respondents. When asked about the beneficiaries, about 7% mentioned unemployed youth, about 6% mentioned women and about 3% mentioned poor people.
- **Midday Meals:** As high as 71% of the respondents

are aware that the Mid-Day Meal programme is targeted towards school going children in their village. Often, for many children, Mid-Day Meal becomes the main source of food owing to their household's poor economic condition.

Responses Regarding the purpose of welfare schemes

Arogyasri: About 37% respondents said free treatment as the purpose of Arogyasri while about 16% mentioned for poor people and another 11 % mentioned for good health. About 4% also mentioned corporate treatment. About 23% did not respond indicating greater need for awareness about the real purpose of Arogyasri.

Jalayagnam: While about 69% did not respond, about 25% mentioned water for agriculture. Here again, there is a need for greater awareness about the project.

- **Sarva Shiksha Abhiyaan:** While about 77% did not respond, about 9% respondents mentioned it is for children's education and another about 8% mentioned education for all.
- **Old age pension:** About 60% mentioned 'providing pensions' is the purpose of old age pensions, which indicates that the members do not have clarity on the purpose of the old age pension.
- **Indiramma Housing:** While about 39% respondents did not respond, about 34% respondents stated that the purpose as providing house for the poor. Another about 18% mentioned house for homeless.
- **Rajiv Yuvashakthi:** While about 89% did not respond, indicating lack of clarity on the purpose of the scheme, about 7% mentioned providing employment. Another 2% mentioned is for the youth.
- **Janani Suraksha Yojana:** While about 90% did not respond indicating lack of awareness about the scheme, about 5% of the respondents mentioned it is for pregnant women and another 3% mentioned, for women.
- **Jeeva Kranthi Pathakam:** While about 95% did not respond indicating lack of awareness on the scheme, about 2% said it is for women.
- **NREGS:** About 27% respondents mentioned employment guarantee as the purpose of NREGS and another about 20% mentioned providing 100 days of work, while others also mentioned financial support for poor people and labour work as the purpose.

- **Swarojgar Yojana:** While about 85% of the respondents did not mention, about 5% mentioned it is for women and about 3 % mentioned employment for unemployed.
- **Midday Meals:** While about 36% could not respond on the purpose of midday meals scheme, about 30% of them said providing lunch for children in school. Another about 15% said the scheme is for children. Clarity on the purpose of the schemes is needed among the beneficiaries.

Implementation of welfare schemes in and around their village.

- 75% of respondents reported positively. This shows good awareness levels among respondents about the implementation of the welfare schemes in rural villages
- About 58% of the respondents mentioned that they observed **irregularities in implementation of the schemes** in villages. It indicates the need for proper checks in the implementation of welfare schemes in the villages and it also calls for transparency.
- Reporting about the irregularities in implementation of the schemes, respondents mainly mentioned about corruption, bribe and involvement of middle men as main irregularities in the implementation of the schemes.
- About 55 % respondents agreed that the **government is getting closer to people** in rural areas with implementation of these schemes. However, still significant 37% feel that the government has failed to get closer to people even after implementing these schemes. In relation to the gender, age, education, occupation and family income also, respondents mentioned that the government is getting closer to the people in rural areas with these schemes.
- Emphasizing the need for infrastructure facilities, respondents mentioned that roads (23%), water (19%), drainages (12%), toilets/sanitation (8%), etc. are the **main problems in the village**.
- In the first place, about 63% respondents mentioned that the government did not respond to the serious problems identified. This shows that the government is not acting on the problems. In the second place too, six out of ten persons mentioned that the government did not respond. In the third place again, about 41% respondents mentioned that the government did not respond to their problems.
- In the first place, out of those who mentioned that the govt has responded, about 16% said the problem was not solved. In the

second place, about 15% said the problem was not solved. In the first, second and third places, a negligible per cent of the respondents mentioned that the government responded to their problems and solved them too.

Three reasons for migration

- **First reason.** Unemployment (24%) and financial problems (6%) were prominently mentioned by the respondents. Lack of facilities, high school, and water was also cited as reasons for migration.
- **Second reason**. Unemployment, low crop yield, lack of facilities, etc. were cited.
- **Third Reason**. While about 91% could not identify the third reason, lack of crop yield is considered as the single prominent reason for migration from village among respondents.

Major source of information on government schemes.

- It is interesting to observe that 53% of the respondents mentioned TV as the major source. A few others also mentioned local people, leaders/official, newspapers, etc.
- Newspaper has been mentioned as the second major source for information on government Schemes by 24% respondents. TV and Radio have also been mentioned as sources of information.
- While about 91% could not identify any third major source, about 4% said newspaper while others mentioned government announcements and local people.
- Though respondents mentioned various sources to know the details about government schemes, about 65% felt that these sources are not helping them to get **complete information about schemes**.

Preferred sources of information.

- About 30 % mentioned leaflets and brochures, 75% mentioned mass media, mainly TV,
- About 38% Rythu sadassulu, about 34% SHG meetings,
- Majority of the female respondents mentioned Adarsha rythu (ideal farmer), about 6% mentioned padipantalu newsletter, while about 11% mentioned they prefer to know about schemes through all the sources listed.

PERCEPTIONS (AGREE / DISAGREE)

- The majority of respondents (93 %) agreed ‘education is important for development’. This in a way suggests the awareness among the respondents on importance of education. Respondents across the gender, age, education, income and occupation also agreed that education is important for development.

- About 33% respondents agreed ‘opening of a private school is a sign of development’ However, an equal per cent of people disagreed with the statement.
- It is important to note that about 58% of the respondents agreed ‘SHGs contribute to the development’. This shows that SHGs are considered part of the overall development of family and village.
- About 31% agreed ‘farmers get all the required information from *Rythu sadassulu* (farmers’ meetings). However, another 30 % disagreed.
- About 50% of the respondents feel that it is not easy to approach government departments these days, while about 13 % said 'maybe'. This is significant when the district is gearing up for citizen centric governance with admin at doorstep.
- A majority (75%) of the respondents agreed that things do not move in government departments without bribing officials.

Grievance Redressal System

- Only 28% of the respondents feel that a grievance redressal system is in place, while about 22% deny having any grievance redressal system in the villages.
- About 34% said they are not aware - indicating the need for awareness about grievance redressal systems introduced by the District administration
- **SECTION III: MEDIA HABITS**
- It is interesting to note that about 55% of the respondents reported they read newspapers. This is a positive sign in rural areas, which shall help farmers in knowing about the government schemes.
- While about 10% of them said political news as the reason for reading a newspaper, about 40% said more than two or all reasons, which include government schemes, entertainment and advertisements.
- In relation to the recent trends in TV viewership, as high as 84% of the respondents stated that they watch TV.
- While about 13% of them said they watch TV for news, about 63% quoted more than two reasons, which include news, serials, movies and cricket.
- Just about 15% respondents mentioned they listen to radio.
- About 10% mentioned listen to radio for entertainment, govt schemes, sports, news etc. About 3 % each mentioned news and entertainment.
- About 65% of the respondents mentioned they do watch films. Overall, TV emerges as the most used mass medium.

Conclusion

Developing an integrated approach to needs assessment, program design, and evaluation that will result in continuous program improvement is the challenge for the future. Needs assessment is an integral part that analyzes the type of impact needs assessment have had on different governmental program and activities. This report, combined with various district-level interventions provides a reasonably complete picture of Adilabad's problems; as well as the current overall state of the life of residents in Adilabad. Recognizing, however, that the study data represents a "moment in time," the continual assessment of residents need is a significant policy vital for undertaking developmental activities. Since it all goes by the desired spread of programs in the community, it is ultimately a policy decision implemented at the village level, it is not possible to generalize the overall need reflected in this report to every individual Mandal in the district; nor is it possible to assign an aggregate value to meeting these needs, which needs periodic assessment from various departments as service providers.

STATUS OF WOMEN JOURNALISTS IN INDIA

Dr. R. Akhileshwari,

Media in India has seen an explosive growth in the past one decade, thanks to technology, liberalization (which literally opened up the skies to TV) and increasing prosperity of some sections of people that has increased their hunger for news and information and entertainment. Increasing literacy and rising purchasing power of the people have contributed to rising circulation figures of newspapers, especially of the language press. Similarly, TV entertainment channels, 24-hour TV news channels and FM radio stations have taken the air waves by storm. From metros, the FM radio stations have expanded to second tier cities - setting off a kind of radio revolution. This runaway growth of media has thrown open opportunities to women in all the three media. The hitherto closed doors of the media for women seem to have been thrown wide open. If so, logically, are they given equal access to growth opportunities in the profession? Are they recruited to upper end positions? Do women rise in the profession to such positions, working their way up from the ranks? Or do the media, recognised "as important socialisation agents," perpetuate the status quo of women within their organisations, narrowly defining their roles in the profession, and within the organisation?

Status of Women in Media: A Global Picture

The status of women in the media is not very different from that of

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the women workers and those in other professions. Pointing out the inequality, the Mac-Bride Commission (1980) said, "Access to certain professions, to higher paid jobs, and to senior management positions (for women) is generally far from equal..."
According to the International Women's Media Foundation (IWMF, 2001):

- The overall number of women journalists employed in the media around the world has decreased by 2 per cent in the last five years, according to a study by the World Association for Christian Communication. Today, women are 41 per cent of working journalists; as against 43 per cent in 1995.
- The 1995 report by Margaret Gallagher for UNESCO found that women are not a significant part of the media workforce. In Asia, women are 21 per cent of the total media workforce. In Latin America, they are 25 per cent. In Southern Africa, they are 27 per cent. In Western Europe and the United States, they are 35 per cent. Worldwide, women are 79 per cent of all part-time workers in the news media.
- According to the Gallagher report, in Japan, women are only 8 per cent of media employees; in India and Malawi, they are 12 per cent; and in Argentina and Mozambique, women are 16 per cent of the media workforce. In Africa, women are 8 per cent of broadcasting managers and 14 per cent of managers in the print media. In Latin America, the figures are 21 per cent for broadcasting and 16 per cent for print.
- The Radio-Television News Directors Association in the United States reports that women are 24 per cent of news directors in television and 20 per cent of those in radio. The American Society of Newspaper Editors reports that women are only 34 per cent of newsroom supervisors in the United States.

A majority (nearly 60 per cent) of the women journalists from around the world who responded to a 1997 IWMF survey said that not even one out of 10 decision-makers in their companies was a woman. The figure was even higher (79 per cent) for respondents from Asia

INDIA: National Commission for Women Study

A study by the National Commission for Women conducted by the Press Institute of India (2003) came out for the first time, with detailed information about recruitment, job segregation, promotion, training and development, working conditions, maternity leave, child care provisions, sexual harassment, union involvement, superannuation and freelancing. Major concerns to emerge from the extensive study were: the spread of the contract system of employment, lack of maternity and child care provisions and sexual harassment.

Other issues raised by respondents were

- More women are employed in the media now since they are available at lower salaries in the contract system which makes gender-fair practices more difficult to promote.
- After initial resistance, even women journalists start justifying organisational insensitivity towards them in issues such as: recognition of women's special needs and functions in society, childbirth and childcare, security after night duty and so on. Many believe the myth that women journalists have limitations within organisations since they cannot do night shift.
- A regular dilemma is: childcare vs. profession. The professional work takes a toll of marital relations of women journalists.
- Longer maternity leave is important since confinement and childcare are very demanding on the health and emotions of women. This would usually be required just once or twice in all working life so it is not a big deal.
- Women journalists are conscientious, diligent and easily relate to people. However, male bosses do not give them the credit; instead, they attribute their success to sources' preference to interact with women.
- As a profession, it is very satisfying and stimulating but work environment needs to be egalitarian and encouraging. Often women are viewed as liabilities by the managements since they require transport, maternity leave, childcare facilities, rest rooms and so on.
- There is no transparency in policy matters of entitlements, rights and promotion criteria. A large percentage of respondents said they discriminated against in their promotion. Most said it was because of their gender, while some attributed it to age. 8.4 per cent were forced to leave a media organisation due to discrimination in promotion. Having children too had an impact on women's work in terms of promotion due to women's inability to put in late hours.

Though most of the respondents had not deferred marriage or pregnancy due to job insecurity, only 56.7 per cent of those with children had availed of maternity leave and a further 10.6 per cent had availed of unpaid maternity leave. Reasons for not availing maternity leave included there being no such provision, job insecurity and leave not given despite requesting. An astonishing 17.5 per cent were not aware of maternity leave provision in their organization. Among those without children, 54.2 per cent said that they would avail of maternity leave in future if such a provision existed.

Sexual Harassment: A Major Concern

Although during personal interaction, sexual harassment emerged as a major concern of most respondents, only 22.7 per cent were willing to admit on record that they were sexually harassed. This finding shows sexual harassment is part of work culture in media organisations in India. Women either do not know how to fight it, or for a wide variety of reasons, choose not to do anything about it. Only 15.2 per cent of women who experienced sexual harassment had made a formal complaint. 10.8 per cent of those who did not make a formal complaint cited fear of intimidation, victimisation or losing their job as reasons. A significant number (40.2 per cent) did not complain because they felt sexual harassment is not taken seriously in their workplace or that their complaint would seem trivial or over-reaction. Many respondents (22.8 per cent) believed sexual harassment was an accepted part of their organisation's culture and tolerated in the workplace, while others (14.1 per cent) had no confidence in management's ability to take action.

With regard to working conditions compared to their male colleagues, an overwhelming majority of women (76.2 per cent) believed their working conditions were similar. 10.8 per cent said they were better, while 3 per cent said they were worse.

The level of awareness of basic working conditions was very low in the respondents. About one-third (31 per cent) were not aware if any equal employment policy existed in their organisation; 29 per cent did not know if women were targeted for filling vacancies in their organisation; 19.5 per cent did not know whether formal appeal procedures or mechanisms for handling grievances existed in their organisation, while 50.7 per cent said there was no such facility in their organisation. 10 per cent were not aware of any formal training programme in their organisation ,while 42.3 said that no such facility was provided; 87.6 per cent were not aware of any superannuation scheme or believed that it did not apply to them.

Although 87.3 believe that women have capability in all areas of journalism, job segregation was a reality for most respondents. 24.7 per cent felt that they did not have access to all areas for work. Lifestyle, arts, gender, fashion and education are the traditional areas reserved for women.

The changes women wanted to see in their workplace are: positions need to be advertised and proper selection and interview procedures introduced, male colleagues be trained in gender sensitivity, and training in equal employment opportunities made available to all. Childcare at the workplace and insurance cover emerged as the most required facility. 54.4 per cent thought that there had been no development at their workplace in the interest of women in terms of permanent part-time, flexibility of working hours, special leave,

childcare facilities, study leave and so on. A majority of respondents are not members of any union.

Gender as a Touchstone

The path-breaking book "*Women in Journalism: Making News"* by Ammu Joseph (2000), which records the experiences of 200-plus women journalists in print media across the country, concludes that despite their different and differing perspectives, experiences, socio-economic-cultural milieu of their home and workplace, as also of their employers, women journalists are bound together by several common experiences. Most of these have origin in the fact that gender continues to be a touchstone of how a woman is perceived and treated by people both within the profession and outside.

The study notes that women journalists have a positive self-image and have not allowed their unpleasant/hostile working place environment affect them. But this does not always lead to their identification with women as a community. Many of them object to being described as "women journalists", as it connotes inferiority. While they agree women have made valuable contribution to the press and that they bring defining characteristics to their work in the media, there is not much agreement on whether they bring a "women's perspective" to their work. Also, there is difference of opinion whether women journalists should specially promote gender-sensitivity in the media. On the other hand, a large number of them are against separating news into "soft" and "hard" categories and the higher value assigned to "hard" news.

Most agreed that gender-linked disadvantages far outweigh the advantages in the profession. While resistance to entry of women to the profession has given way in metropolitan cities like Mumbai and Delhi, the barrier persists in the rest of the country. Many experience slow growth of their career - if not total stagnation. The glass ceiling that keeps women out of top positions is universally acknowledged. Class, caste, creed and community play a role in the entry into the profession and in professional growth.

Night duty continues to be a major hindrance to the women's progress in the profession and many among them have anxieties about safety, domestic responsibilities and social disapproval. "Many of them seem to feel that they are damned if they do work at night and damned if they do not". Women perennially struggle to reconcile the conflicting demands of work and family. Women journalists are being constantly judged in their work in the office; they find it difficult to cultivate male news sources. They face sexual and professional harassment at work and their relationship with male colleagues is problematic.

The book concludes that Indian women have, not only arrived, but are clearly determined to stay in journalism despite all their reported trials

and tribulations. They have already made an impact in the profession with many excelling in the conventional high-prestige areas of journalism and many more are expanding the boundaries of the field in terms of the scope, approach, breadth and depth of coverage. However, the structures and systems of media organisations, as also of society, have not been transformed to enable women's full, free, fearless and unfettered participation in the profession. Many of their felt needs and real problems are rooted not in individual, personal foibles, but in societal biases and inequalities. Thus, women remain excluded from participating in areas where highest power resides. Yet, increasingly, media organisations in various parts of the world have concluded that the active promotion of equal opportunities is a good management practice and makes sound commercial sense. At the end of the day, it is clear that the question of women's presence and participation in the media goes beyond the notions of affirmative action, equal opportunities for employment, professional advancement irrespective of gender, and so on vital as these are. In view of the crucial place occupied by the media in modern society, women's access to, and participation in, the media is essential for full and equal citizenship, concludes Ammu Joseph.

Women Journalists Rare in South India

An unpublished report, "*Problems and Prospects of Women Journalists in South India,"* commissioned by the Second Press Commission in 1980, gives insights into the situation of women journalists in English and the regional language press and the highly patriarchal, patronising and conservative policies of newspaper managements that had roots in the views and attitudes of the newspaper owners.

The study conducted in Andhra Pradesh, Karnataka, Tamilnadu and Kerala found that women journalists were rare in the conservative south India. Women journalists were found only in cities and were a rarity in towns. If newspaper managements kept women out as a policy driven by traditional male bias against them, fellow journalists and news sources discouraged the few women who managed to get a toehold in the profession.

A woman journalist was looked upon as a specimen of sorts, drawing snide remarks and jocular comments from her colleagues and fellow journalists, on one hand, and news sources, on the other. Men journalists discouraged them saying journalism was not for them. They regarded women as intruders in the field and did not accept them as their equals. Therefore, a woman journalist had to work twice as much as a man to make an impression on her colleagues and superiors to convince them of her competence. In some instances, the men grudgingly admitted her talent or attributed her success to the news

editors/editor's weakness for girls. In other instances, colleagues simply ignored the stories done by women journalists, some pretending not to have read them. Others picked holes in the articles. Reporting by women, if allowed at all, was restricted to issues of women and children and cultural functions. Crime, political and legislative reporting was out of bounds for them. Investigative reporting by women was almost unheard of.

Opinion varied among men as to why there should be a woman on the editorial staff of a newspapers and magazine. Some managements considered a women as a downright "nuisance" and "headache," while others said she was "useful" in reporting fashion shows, horticultural shows and the like. Some very strongly recommended a woman on the staff to "liven up" the atmosphere and others to have a "restraining effect" on the unruly, undisciplined men. Some said a woman reporter also acted as Public Relations Officer for the organisation by her pleasant behaviour, in contrast to the arrogant and abrupt behaviour of men.

Insiders attribute women's short stay in newspapers for their not being in top positions. Only two women in the four south Indian states made it to the top from the ranks: there was an Assistant Editor in *Mathrubhumi* in Calicut and a Chief Sub Editor in *Andhra Patrika* in Hyderabad. Women were overlooked in promotions. A sub editor in *Indian Express*, Madras, with 12 years of experience, remained a sub while her juniors, all males, became Chief Sub-editors. The reason cited was that she was unable to do night duty. "But why should promotion be linked to night duty? As if we do less important or less responsible work in the day shift," said the woman Chief Sub of *Andhra Patrika.* However, there were a few women magazine editors who were in that position courtesy their connections. As K.M. Mathew, Chief Editor and Proprietor of *Malayala Manorama* put it, "She is the editor of that magazine because she is my wife." The lady in question, Mrs. K.M. Mathew is the editor of *Vanitha*, a Malayalam monthly.

Similarly, Rachael Thomas is the Chief Editor of *Manorajyam*, a Malayalam weekly and Chief Editor of *Laalu Leele*, a fortnightly for children. She said held these positions as her husband owned the establishment. She left her job as English lecturer and was editing the magazines to help out her husband. "I am sure men would have made my life miserable if I was from the ranks," she admitted.

Social Inhibitions Prevent Recruitment of Women

Social inhibitions and mores seemed to have a big say in recruitment of women in newspapers. Or at least that is the reason editors and managements give to explain why women are not preferred as journalists. A woman has to work with many men; most of the time

there is no other woman employee in the organisation. If a reporter, she has to be in the company of men mostly and attracts comments and gossip. To avoid this "unpleasant" situation, women are not recruited. Also, women do not have "mobility" in conservative places like Trivandrum, Kottayam and Cochin; "decent" girls don't ride scooters or bicycles. If women are put on night shift, editors and managements argued, "social problems" might arise. Also young, unmarried girls can get eligible bachelors, if any on their staff, into "trouble." The late V.B. Menon, editor of *Deccan Herald* said he would confirm the unmarried apprentice woman sub editor on his staff only if she married. But if a woman is married, the managements refuse to recruit her saying they cannot afford to give her maternity leave, or if she already has children, that she will not devote all her attention to her work. Only two newspaper organisations showed enlightened approach to women. These are *Deccan Herald*, of Bangalore and *Eenadu*, Telugu daily of Hyderabad. In its 31 years of existence, *Deccan Herald* has had eight or nine women journalists on its staff. Two of these were magazine editors. The management had no objection to recruiting more women if they found the talent. Another trend-setter is *Eenadu* which had at one time, eight women sub- editors on its staff, which was unprecedented in the country. However, the number dwindled to five after the management made night shift compulsory for women. This decision was forced by a "mini revolt" among the male sub editors who resented the "preferential" treatment shown to the women by exempting them from night shift. After this experience, *Eenadu* editor, Ramabhatla Krishnamurthy, said he would think twice before recruiting any more women journalists. Perhaps the strongest opposition to recruiting women journalists came from the Chief Editor of *Malayala Manorama*, K.M. Mathew. He wanted no women in the organisation, either in the Editorial or in any of the other department. He gave employment to only two women only because they were relatives of employees who had served the organization loyally for several years. He accommodated them on "humanitarian" grounds. *Malayala Manorama* News Editor, V.K. Bhargavan Nair, said that even if women stood first in the tests and interviews for jobs in the organisation, they would not be considered. He, however, personally preferred to recruit a woman or two on the desk mainly to "discipline" his men. K.M. Mathew admitted that he was discriminating against women but for record, he said he would simply say that no girl had qualified for the job.

The Hindu, with 100 years of journalistic experience and history behind it, made no bones of its unofficial policy of keeping women out of its office. Though an innovator and trend-setter in many respects, it

followed a 'no-women' policy which was reflected in a two-sentence reply of Editor S. Kasturi to the researcher: "No policy has been laid down in our establishment (for the recruitment of women journalists). Not many women have been employed by us, and there is a special reason for this." He did not elaborate on the "special reason."

The glamour of journalism attracted many girls to the profession. With a sharp rise in university courses in journalism, a large number of girls graduated, but without knowing what hard-core journalism, really meant. A majority of them opted for it as they thought they could improve their writing talent. But as a short story writer discovered to her dismay, she had hardly any time or inclination to write after a day's work in the editorial room.

Though the journalism schools produced girl graduates by the dozen, very few of them made it to the profession. Most of them either went into public relations or advertising.

Despite many odds and inconveniences, several women made journalism their career, and find it a tough calling. As Rima Kashyap of Bangalore said, "It is an uphill task for women all the way." According to a sub editor in Hyderabad, "We are progressing centimetre by centimetre."

Status of Women Journalists in Bangalore

A study of K.E Eapen (1988) showed that 13 out of 72 students of journalism/communication working in Delhi were women. More importantly, of these 13 working women alumni, 11 were in the age group below 40 years, reflective of the increasingly larger number of younger women getting into the communication stream as professionals.

A case study of the role and status of women in media in Bangalore city was done in 1990 by Naznin Taj covering 40 out of 50 women journalists in the city. Issues such as their hierarchical status, involvement in decision-making, level of job satisfaction, training and recruitment for jobs, areas of discrimination in the workplace, their self perception as professionals, and attitudes to portrayal in media, were studied. The 40 respondents included 21 sub-editors, one senior sub editor, eight reporters, one feature writer, two correspondents, two producers (radio) one programme executive (radio), one assistant editor (radio news) and three producers (television).

A majority of respondents were young, less than 35 years old. Most of them were Hindus (83 per cent). Almost 80 per cent of them had salaries of Rs 4000. Education-wise, 75 per cent had studied Arts and in English-medium Christian missionary-run convent schools. As many as 98 per cent of them were proficient in two to five languages. However, a majority of them used English language in their profession.

A general finding across the world has been that the assignment of work in the media was highly biased, with men given all important assignments like covering political and crime beats, and women relegated to the relatively less important cultural affairs. The study found that for a majority of respondents, the assignment of work was not a bone of contention as they were sub-editors. Those who did reporting, frequently covered entertainment, health, social welfare and education. Although one or two of them were sometimes allotted the crime beat, they were generally not given "hard news" beats like politics, legal and economic affairs. The respondents' personal views on whether women should cover hard news was positive. An overwhelming majority of them felt that women should cover such news. Those who covered hard news believed they did a better job than their male colleagues. There was solitary voice of dissent: "Women, particularly in the Indian context, might be unequal to the demands made by such jobs because of in-built lack of aggressiveness, push and the capacity to fight one's way through."

More than half of respondents did not perceive any conflict between their roles as career women and housewives. The others reported numerous problems and most of the mothers felt guilty of being away at work when the children were ill.

In terms of job satisfaction, the majority (62.5 per cent) were satisfied with the nature of work and so on but the level of satisfaction was low with regard to future prospects and the present position.

It was found that there was no significant difference in job satisfaction between the younger age group (23-30 years constituting 67.5 per cent of the respondents) and the rest. Similarly, there was no significant difference between marital status and job satisfaction. The working hours for women in general were fairly convenient and did not clash overtly with their household duties and activities. This situation changed dramatically by the turn of the century.

Thus, studies, both in India and in other countries done in the last four decades, have consistently shown that women in media are a minority and most of them restricted to women's pages, features sections and 'soft' news. They are discouraged by socio-cultural and patriarchal systems, values and traditions from contributing to their full potential. If the print media is to live up to its position as the Fourth Estate and its reputation as the watchdog of society, the composition of their staff should reflect the plurality of the society they are supposed to watch over, document and interpret in the public interest. If women hold up half the sky, as Mao Zedong suggested, they must also have a say in at least half of what the media tell the world.

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Egyptian Media History and Politics

Dr. K.Stevenson

It is now common knowledge that the social media has facilitated a change in regime in Egypt. But a closer look at Egypt provides an interesting case study as it has a long history of early and active involvement with media technologies, media systems and media content. One will have to concede that Egypt has been quick in not only realising, but also harnessing the potential of radio, television and the new media -internet for strengthening the political and cultural ethos in the country as also linking the media technologies with the communication needs of its citizens. This paper traces the history of media – radio, television and internet and examines how their growth is tied to national objectives.

From the early 1950s (so for over 60 years), successive governments in Egypt have given their people significant chances to "get ahead" by developing new forms of media as soon as they became available. Egyptian governments did this because of the powerful role the media can play in developing a sense of national identity and nationhood that they saw as crucial for their people.

As Abdulla explains:

> *"When radio was introduced in the early 1950s, it was a welcome alternative to newspapers, which served an elite*

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> *population of literate individuals. In this traditionally oral culture, radio receivers provided much needed functions of information seeking, entertainment and companionship. When television was introduced to Egypt in 1960, the government was quick to realize its potential power in positioning Egypt as a leader, both culturally and politically, in the Arab world" (2005, p 150).*

This close relationship between the media available for people and the policies and goals of government has also been shown in the development of satellite television in Egypt. Here we can see how the needs of the people - the link to oral culture – were met by a series of government policies and initiatives that, in turn, led to the speedy and relatively painless introduction of a "newer" technology (in this case, television).

In the late 1950s, following the 1952 revolution, Egyptian President Gamel Abdel Nasser realized television's potential for helping to build Egypt into a new nation. Egypt signed a contract with Radio Corporation of America (RCA) to provide the country with a television network and the capacity to manufacture TV sets. After the RCA contract was signed, Egypt began construction of a radio and television centre. This was completed in 1960, and the first television pictures appeared on 21 July 1960, using the 625-line European standard.

From the beginning, Egypt did everything on a grand scale. Thus, while most nations began their systems modestly with one channel, Egypt began with three. The entire system was initially totally subsidized by the government, receiving a direct grant every year. In 1969, however, an annual license fee of $15 per set was introduced and after 1979, revenue from advertising and from the sales of programmes to other countries also helped in financing the system. At present, a surcharge, which goes to the broadcasting authority, is added to all electricity bills and provides additional funding for the system.

Egyptian television began its multi-channel operation under the control of the Ministry of Culture and National Guidance, an organization that figured prominently in the Nasser regime from the start. This Ministry also used radio and television broadcasting for propaganda to support the ruling regime.

Television's role in the culture was heightened following the June 1967 war with Israel, which resulted in a defeat that was militarily, economically and psychologically devastating for Egypt. Immediately after the war, there was a decrease in the amount of foreign programming shown. The third channel, over which much programming had been telecast, was eliminated, and the British

and American programmes that constituted the bulk of imported programmes were deemed unacceptable due to the break in diplomatic relations with those countries. Almost all forms of programming on television placed less emphasis on Egypt's military capability, tending instead, toward the nationalistic, the educational and the religious. Moving closer to the country's new military supplier, the former Soviet Union, television began showing films about Soviet and East European life. These programmes were either provided free of charge or were inexpensive to purchase or lease.
The general technical quality of Egyptian television declined between 1967 and 1974 when there was less money for new equipment. Generally, however, the change in government after Nasser's death and Sadat's ascendancy to the presidency in 1970 did not appear to have much effect on television programming or the structure of the federation.
On 13 August 1970, radio, television and broadcast engineering were established as separate departments under the Ministry of Information. The new decree formally established the Egyptian Radio and Television Union (ERTU) and created four distinct sectors--Radio, Television, Engineering and Finance--each of which had a chairman who reported directly to the Minister of Information.
Egypt began its television system, considered one of the most extensive and effective among all undeveloped countries of Asia and Africa, in 1960. Due to a well-financed radio service and film industry already in existence Egypt, unlike other Arab countries, was able to start television production without importing engineering staff from abroad. Even with this beginning, however, the development of television was complicated by many other social and cultural factors.

Egyptian information media have always been closely tied to politics. Television in Egypt is, typically, a monopoly under direct government supervision, operation and ownership. There are several reasons for this. First, the minimum cost of establishing a radio or television system is far greater than the minimum cost of establishing a newspaper, for example, and thus far beyond the capability of nearly all private persons in a developing country. Secondly, this high cost encourages the pooling of resources, or a monopoly. And because these media reach beyond borders and literacy barriers, the government has a much greater interest in controlling them or at least keeping them out of hostile hands. Anyone with a printing press has the technical capability of reaching the literate elite, and while this is seen by the government as a potential threat, it is not nearly as great a political liability as a monopoly radio station broadcasting to millions. Radio and television, which have the potential of instantaneously

reaching every single person in the country and many outside it, were regarded by the Egyptian government as too important to be left to private interests. Thirdly, radio and television are newer media, and the trend is toward greater authoritarian control over all media.

From the beginning, Egyptian television has had a strong tie with Arab culture. Historical, religious, geographical, political and linguistic bonds tied Egypt to the Arab countries. Egyptian television was influenced by Arabic literature, religion, philosophy and music. The producers of the first programmes, influenced to some extent by the example of contemporary programmes from the East European countries and the Soviet Union, which were heavily cultural in content, quite naturally regarded Egyptian television programmes as a proper vehicle for Arab literature and the arts. Egyptian television, then, performs the function of reinforcing and enhancing Arab culture, which is defined as a heritage in creative endeavour and thought. Its programmes also raise the cultural level of the ordinary viewer by presenting refined items covering scientific, literary and artistic fields, as well as a great deal of Arab music and drama on traditional themes. Television is an ideal medium for disseminating family oriented Egyptian culture and tends to centre much of its education and entertainment around the home. Nevertheless, the content and style of television broadcasting available to these viewers changed over time. The government still owns and operates the medium and sometimes uses it to convey political messages, but programming is now characterized by somewhat less politically motivated programming than was characteristic in the 1960s and 1970s. It contains more entertainment and popular culture and the Ministry of Information is trying to stress these aspects and reduce the amount of political content.

News is an important aspect of programming in Egypt because of the country's regional position and the fluctuating nature of political alignments in the Arabic-speaking area. As previously suggested, the 1960s, especially the events surrounding the 1967 war, was an era of crisis. Egyptian television penetrated the region. It was important for the government to maintain a strong news front to present its particular point of view. Newscasting in Egypt included a segment of official "commentary," when there was some special concern to be articulated. From these news broadcasts, as well as other programmes, the policies of President Nasser were clear to the viewer, as were the identities of those who were considered the enemies of those policies. As compared to the beginning of the 1960s, there was a significant increase in the emphasis upon "education" at the beginning of the 1970s. It took almost the previous decade for the Ministry of

Education to be convinced of the value of educational programmes. Moreover, the educational programmes were run first under the initiative of the broadcasters, who resisted turning any time over to the ministry. But enlightenment programmes remain important in the schedule of Egyptian television and have increased measurably through the years.

Religion, of course, carries great weight in Egypt, an Islamic centre. Readings from the Koran have always been broadcast on a regular basis by Egyptian television and religious commentaries or advice on proper moral and ethical behaviour are featured. Coverage of the rituals of the Muslim Holy Day is presented as part of the attempt to maintain Islamic traditions and values. During the Muslim Holy Month of Ramadan, Egyptian television is exceptionally active in religious programming, exhorting the faithful and explicating the pertinence of Islamic history. In the period from 1980 to 1985, a close observer could notice an increase in religious programmes.

Children's programming, which formerly was completely of foreign origin, has changed to suit the Egyptian culture. Almost all Egyptian programmes for youth and women and programs dealing with art and literature have been given increased time on the television schedule.

As mentioned, Egypt was one of the first countries to see the importance of satellite television in the Arab world, and was the first country to launch an Arab satellite channel in 1990. Later, in 1998, Egypt was the first Arab country to develop its own satellite system (NILESAT 101).

And in the last 10 years, the explosion of satellite content has been extraordinary. As Abdulla puts it, Egypt:

> *...has launched several satellite channels, including eight digital Nile Thematic Channels: Nile Drama, Nile Family and Kids, Nile Sports, Nile Entertainment, Nile Educational, Nile Culture, Nile TeleText and Nile News. Egypt owns the only Arab satellite channel that broadcasts in English, French and Hebrew: Nile TV International. Egypt has also allowed three private satellite channels – Dream I, Dream II and El Mehwar – to broadcast to Egyptian and Arab audiences* (2005, p 151).

Satellite broadcasting made available global media opportunities for ordinary people to connect to the rest of the world by seeing content that they would not otherwise have access to. It's also important because the impact of the opportunity to see "new" content on satellite television is a forerunner of the impact of new information technologies, like the internet.

So the Egyptian government has been able to shape the development of communication technologies to both help its people and further its

own ends.

Following on from the advanced and sophisticated approach to broadcast media, the Egyptian government and people were very well placed to take advantage of new information and communication technologies in the 1990s and beyond. These new technologies were largely the result of the convergence (or "coming together") of computers and telecommunications so we start to see the first systematic digital (that is computer-based) mobile phone services in this period.

Across the Arab world as a whole, the level of telephony (and other telecoms) services was initially relatively low, but after 1990 there was a massive increase.

Abdulla, quoting figures from a United Nations Development Programme report, wrote:

> *The average number of telephone lines in the Arab world more than doubled during the 1990s, with an estimated 81 telephone mainlines per 1000 people in 2002, an increase from 35 per 1000 people in 1990. Mobile phones were estimated at 85 per thousand in 2002. By 2002, Egypt had an estimated 110 telephone mainlines and 67 cell phones per 1000 people* (2005, p 151).

The government was very committed to improving the telecommunications available to the Egyptian people, and took two major decisions in 1998:

- Allowing private enterprise to develop in the telecoms market so people would have more choice;
- Creating a new Ministry of Communication and Information Technology to replace the old Ministry of Transport and Telecommunications

These decisions indicate the resolve of the government policy. First, by opening the telecoms market to competition, the government of Egypt created the conditions for competition and innovation. Second, by replacing the Ministry of Transport and Telecommunications with the new Ministry of Communication and Information **Technology, the government sent a clear signal that the role of new information technologies was to be linked to the communication needs of its citizens.**

These policies had the following beneficial effects:

1. Digital technology improved service quality for customers
2. Prices were reduced through competition
3. Personal computer ownership increased. More than 200,000 new computers are bought every year
4. A local software industry developed that focuses on the

Arab market
5. Several foreign telecom and computer companies established their local or regional offices in Egypt

Internet in Egypt

It's no surprise, then, that the internet developed very quickly and very thoroughly in Egypt. For instance, the government was actively planning for the internet to be an integral part of its communication strategies as early as 1993.

And the government was initially strongly involved in this development:

> *In 1994, the Egyptian internet traffic was divided into three major sub-domains: academic, science, and government. The academic sub-domain provided free service for schools and universities. It was given the domain name '.eun', which stands for 'Egyptian Universities Network'* (Abdulla, 2005, p 153).

What's interesting here, of course, is that there was no "commercial" component to the internet in Egypt in this period. It was seen as an education and research tool, not as a money-making venture.

As internet connections got better and, more importantly, faster, businesses became more and more attracted to the idea of going online.

The most interesting point was the remarkable decision by the Egyptian government in 2002 to decrease internet costs for its people. As Abdulla writes:

> *In 2002, the Egyptian government, through the coordinated efforts of then CIT minister Ahmed Nazif, embarked on one of the most ambitious initiatives in the Arab world to increase internet connectivity and user access. The government started a unique service, whereby internet connectivity, through any of the 68 ISPs then on the market, became free for all.*
>
> All users have to pay now is the negligible price of the telephone call while connected to the internet, a price they were already paying anyway. Telecom Egypt then pays 70 percent of the telephone revenues from internet use to the respective ISPs. As a result, ISPs competed to offer more access lines, free email accounts and better customer service (2005, p 155).

As part of the Egyptian government's ambitious programme to expand access to ICT, the Ministry of Communications and Information Technology (MCIT), National Telecommunications Regulatory Authority (NTRA), Egyptian National Post Organization (ENPO) and Computer and Software Department at the Federation of Egyptian

Chambers of Commerce signed an agreement to spread personal computers for every home in August 2008. The agreement is the second phase of a 2002 initiative and is part of the MCIT's strategy of increasing ICT use throughout Egypt, focusing on socio-economically disadvantaged communities. The initiative includes offering discounts on computers and 512 kbps ADSL subscriptions for three years. Telecommunications companies also work to enable users to access Internet content. For example, Egypt's Vodafone, which has 15 million subscribers, announced in August 2008 that it will buy a majority share in Sarmady Communications (Sarcom) - an online and mobile content provider. The move was widely seen as part of a wider strategy to dominate Egypt's Internet market by providing both Internet service and content to customers.[5]

Telecom Egypt, which has a monopoly in the fixed-line telephone sector, owns a 45 percent stake in Vodafone Egypt and had 11.3 million fixed-line subscribers at the end of June 2008. Telecom Egypt leases parts of its network to other Egyptian mobile operators, who use it to provide calls between mobile to fixed-line phones, as well as international calls. In 2008, the government announced it would sell a second fixed-line license, ending Telecom Egypt's monopoly, but plans to do so have repeatedly been delayed.

Almost a million Egyptian households have access to broadband, thanks to sharing of ADSL lines. Of these, 63.4 percent share the connection with their neighbours; 81.9 percent of households that share lines share them with more than three other households. Egypt had more than 400,000 ADSL lines by the end of 2007, 75 percent of which are residential. More than one fourth of Egyptian Internet users visit Internet cafés to get online

The number of blogs in Egypt has risen from just 40 in 2004 to an estimated 160,000 in July 2008, according to a report released by the Egyptian Cabinet's Information and Decision Support Centre (IDSC). More than three fourths of Egyptian bloggers write in Arabic only, 20 percent write in both Arabic and English, and nearly 10 percent write in English only. More than 30 percent of Arabic-language blogs are Egyptian. Most Egyptian bloggers are young men in their 20s, while just over one fourth are female. More than half of Egyptian bloggers are between the ages of 20 and 30.

This, again, is clear evidence of the role of government in deciding that internet access – and going online – is important for its people and taking practical actions to make that happen quickly, safely, and cheaply.

Arabization of internet content

A major issue, though, is the content that's available on the internet. In other words, what's the use of giving people access if they can only

access English and American web pages?
Again, Egypt was a pioneer in the Arab world in trying to change the monolingual nature of the Internet-
As Abdulla puts it:

> *Egypt has led the Arab world in its growing efforts to Arabize internet content. This was done when Egypt's Information Highway Project put the first Arabic web pages on the internet in 1996. In the same year, the Egyptian Al Gomhuria was the first Arab newspaper to launch an electronic version. Al Ahram, Egypt's most widely distributed and respected daily newspaper since 1876, launched an electronic version of its content in 1998* (2005, p157)

Although this is a small start, it's more evidence of the way in which a committed government can help its people by tailoring the content of the web to better suit their lives. And the results have been very interesting. Although there has been limited research done on internet users in Egypt, it's clear that young people are especially keen users and that women are under-represented in internet users when compared to the majority of the population.

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Impact of Global Recession on Indian Industries

Dr M Ramulu

Introduction

Economists are often asked to answer questions which apparently look simple but are difficult to answer. The difficulty arises basically due to the tools available to the economists and an inadequate data base. Many times, economists have to assess the impact of some phenomenon say, for instance, Impact of global recession on Indian Economy. To examine such issues, generally, one of the three approaches is employed. In the first approach, situation before the occurrence of the phenomenon is compared with the situation after the occurrence of the phenomenon. The implicit assumption in this approach is that it is easy to classify the total study period into two clear-cut sub-periods, viz; pre- and post-phenomenon period. Such classification is possible in case of natural calamities like earthquakes, Tsunamis, etc. In case of social phenomenon, events like introduction of reforms do not take place at a point of time but over a period of time. Further, the full impact of the action is not felt immediately but

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takes some time. Statistical tools like dummy variable technique have been employed to classify time period in two sub-periods. The use of such techniques gets restricted in the above mentioned situation. Another danger is that if too much time-gap is allowed between time periods denoting pre-phenomenon and post-phenomenon periods, the information pertaining to pre-phenomenon period is difficult to obtain. Even if it is obtained, the observed changes between the two time periods may be due to factors other than the one under the present study. To overcome such problem, multiple regression technique is generally employed. Needless to say, there are many problems associated with it and if adequate precautions are not taken, one may end up with misleading conclusions. Sometimes, Benchmark surveys are conducted before the implementation of a scheme to serve as base period data. This is possible only in the case of schemes to be implemented are known in advance. Sometimes, concurrent surveys are conducted, i.e., implementation of and evaluation of the scheme go hand in hand.

The second approach is to compare target and control group to know the impact of the policy change. The utility of this approach depends on availability and selection of the control group. Many times, it is difficult to obtain a suitable control group. In a situation like global economic recession, it is difficult to identify economy which has remained unaffected by economic recession. All the economies are affected but the magnitude of the effect varies from one economy to another. The best thing to do in such a situation is to select an economy which has been least affected by recession as the control unit. While selecting the control group, care must be taken to see that the two groups, i.e., target and control groups are similar in socio-economic structures. Otherwise, the observed differences may be due to different socio-economic structures exiting in the two economies.

The third approach adopted to study the impact of a phenomenon is to combine the above mentioned two approaches. This is no doubt, more scientific but it also involves the problems mentioned in the above two approaches.

Turning our attention to the availability of data at the disposal of social scientists, it is observed that available data is generally limited in coverage involving conceptual problems and time lag in publication of data. To be more specific, industrial data in India is available for factory/ organized sector. Data for the unorganized sector is very scanty and the concepts keep changing with time. This makes comparability of data more difficult (for details see Industrial statistics in India by Basanta K Pradhan, MR Saluja, 1998) Under these circumstances, the economist has to do his best to answer the questions posed to him.

Impact of Global Recession on Indian Economy

The global recession affects Indian Economy through 3 channels, viz, 1) Trade Channel, 2) Financial Channel, and 3) Confidential Channel. The impact through trade channel is not substantial as merchandise exports from India account for less than 15% of the GDP. It was estimated that the growth rate of the economy will come down by 1-1.5%. The financial integration of Indian economy with world economy is taking place at rapid pace, as reflected by the ratio of total external transactions to GDP. The ratio has more than doubled from 46.8% in 1997-98 to 117.4% in 2007-08 (T.T. Rammohan, 2009). Due to the global financial crisis, there is a reduction in Indian companies' access to overseas finances - lowering domestic liquidity and resulting fall in stock prices. The Indian economy is also affected by decline in FDI and Foreign Institutional Investment. Due to decline in confidential level, both consumers and investors tend to cut back their spending. Banks also adopt risk aversion policies during a financial meltdown. The economy has been protected from severity of impact of recession primarily because of the prudent management of our financial sector by Reserve Bank of India (CH.Hanumanta Rao, 2009).

Impact of Recession on Selected Indian Industries

Due to global recession, some Indian industries are severely affected, while some other industries are likely to perform better in spite of global recession. A brief discussion of such industries has been made.

Textile Industry

Indian textile industry has gone through the metamorphosis from a 'cottage industry' to the state of supremacy. The industry is the second largest employer in India, next to agriculture. It generates employment opportunities for approximately 33.17 million workers directly, and 54.85 million workers indirectly, making a massive total of 88.02 million. It was estimated that by end of April 2009, approximately half a million direct workers from textile, garment and handicraft sectors will lose their jobs. Considering the other people who are indirectly associated with the textile industries, total direct and indirect job losses are expected to reach 6 million.

Approximately, 60% of the total garments manufactured in India are exported to foreign markets like EU, US, and Japan, generating revenue of up to US $ 52 billion. Textile export houses are one of the biggest employers in the country. Economic slowdown in the US and EU has affected the textile business in India, resulting in a drastic decline in the country's garment exports. To sustain themselves in the market, apparel manufacturers chose to go in for cost cutting; thereby opting for lay-offs. An estimate states that during 2008, almost 8 lakh garment and textile employees had lost their jobs.

During October 2008, as economic slowdown branched out, the total

output of the textile sector came down by 10%. Simultaneously, investments in textiles were also decreasing, ultimately affecting the profitability of the industry. Some biggest apparel companies in India, which are mainly located in Ludhiana in Punjab generating employment for 4, 00,000 jobs has suffered a 50% loss in sales; especially the exports during 2008. This has affected 20 to 30% of jobs. Majority of the layoffs target the daily-wagers, who comprise 25-30% of a company's workforce. Textile industries are running on 75% of their capacities, or have reduced their three shifts into one. Textile and apparel industry in India is hit hard by heavy interest rates, less domestic consumption, and cancelled export orders. It is feared by the textile industry people that the slowdown would not ease in the near future..

IT Industry: The recession in US economy is a bad news for Indian IT Industry as its exports to the US economy recorded substantial increase in the recent past. In response to global recession, there has been downsizing in many companies. It was projected that the e BPO sector was likely to cut 2.5 lakh jobs from first quarter of 2009 and the growth of I T Companies to drop to 15% form 30% recorded in previous year, i.e., 2008. The impact of recession is likely to be reflected in drop in new hiring of staff and reduction in the salaries of existing staff.

Pharmaceutical Industry: According to monthly analysis of India's pharmaceutical exports between April and October 2008 prepared by the Pharmaceutical Exports Promotion Council (Pharmexcil), the exports of pharmaceuticals and fine chemicals stood at $646.41 million at the end of October 2008 compared with $659.21 million in the year-ago period. This marked a 1.9 percent decline. Supportive service industry for pharma segment is badly affected due to recession. The Marketing budget getting shrink and due to the small budget, no one is ready to take the challenging step to cope with situation.

Everyone tends to wait for government policy or special package, but very few of them start re-engineering their process or reconstruct their business models. Those who adopt fast change and devise their business strategy according to demand car survive.

Growth in emerging markets will play a key role in driving product flow, although this strategy does not come without risks. Companies need to consider how they are interacting with third parties across their value chain including distributors, healthcare professionals and policymakers to ensure that the nature of these interactions meet the high standards of compliance required.

The industry leaders are searching for new ways to transform business models to drive innovation and better demonstrate the value of their

products. 66% of the Leaders interviewed reported that reinvigorating R&D is the most important strategic initiative currently underway in their organizations, while 40% ranked expansion into new markets and becoming more customer-centric as their primary areas of focus. (www.eurcoval.com)

Car Industry: The country is dealing with many car manufacturers, dealers, and associations in various different countries including U.S. From some countries, India imports cars and car components and to some, India exports. With this, the global recession is obvious to have its impact on the Indian car industry.

Though India has witnessed a growing customer base, it has not inoculated them from the global crisis. The crippling liquidity and high interest rates have slowed down the vehicle demand. However, the fall down started in July with a decline of 1.9% and thereafter the industry saw a major slowdown in October 2008.

Business Analysis reported that Indian car market had recorded a continuous growth of about 17.2% over the last few years but this year the recession has brought the growth to about 7-8%. Be it Tata Motors or Maruti Suzuki or even Mercedes-Benz, the car market has gone down to a tremendously negative terrain.

Tata has reported that its profit fell from 34.1 percent to 3.47 billion rupees because of the slower growth in the industrial production. Further, the company also recorded a 20% decline in the sales as compared to last year. And with its Nano making a big impact before the downturn as such, but the period after the downturn may hold a bleak future for the world's cheapest car, because the consumer spending has gone very low.

Even Maruti Suzuki reported a 7% decline in sales due to rising cost of the materials and a falling rupee value. Even Mahindra & Mahindra, the India's largest SUV and tractor manufacturer, has not been immunized, showing profit fall of 20.6%.

Payments from the OEMs (Original Equipment Manufacturer) have also been delayed and, in most cases, banks have deferred or disbursed the approved loan. OEMs take this loan from banks and finances for establishment, capacity expansions, or even for the requirement of high-end equipment for car designing and production.

Increasing dollar value has raised the landed cost of imported machine tools and even raw materials required for production by about 14%. Alloy and steel prices have also not shown any reduction. Consequently, car manufacturers have been forced to hike the car prices. Increased cost of raw material directly affects the cost of the car rolled out, eventually tagging a particular car model with a higher price tag. In short, the present global recession has hit very hard on the Indian Car Industry.

Some sectors of the economy are likely to improve their performance in spite of economic recession.

Food Processing Industry: According to Ministry of Food Processing Industry, the industry is presently is growing at 14% against 6-7% growth in 2003-04. The food market is estimated to account for two-thirds of total retail market. Further, the retail food sector in India is likely to grow from around $ 700 billion in 2008 to $ 150 billion by 2025.

Railways: Due to impact of recession on aviation sector, passengers have shifted to railways. The railways registered 13.87 percent growth in revenue to Rs. 57,863.90 crore in the first nine months ended December 31, 2008. While total earnings from freight increased by 14.53 percent at Rs. 39,085.22 crore during the period, passenger revenue earnings were up 11.81 percent at Rs. 16,242.44 crore. The railways have enhanced freight revenue by increasing its axle loading, improving customer services and adopting an innovative pricing strategy.

Telecom: People will not stop to communicate with each other due to global crises. Rather, it has been seen that it will increase much particularly with mobile communication. With cheap cell phones available in the Indian market and cheaper cell rates, the sector has become the necessity and primary need of every day life.

The telecom sector, according to industry estimates, started the year 2008 with a subscriber base of 228 million and was expected to add at least another 90 million subscribers in 2009 despite recession. The Indian telecommunications industry is one of the fastest growing in the world and India was projected to become the second largest telecom market globally by 2010.

Media and Entertainment (M&E): In spite of bad times, people seek entertainment at home. Hence, advertising revenues will increase for the commercial channels. Also, businesses like production of religious texts and religious materials, religious channels will do well. The TRP of religious channels will increase, compared to the other entertaining/ commercial channels.

According to a report published by the Federation of Indian Chambers of Commerce and Industry (FICCI), the Indian M&E industry is expected to grow at a compounded annual growth rate (CAGR) of 18 percent to reach US $ 23.81 billion by 2012.

According to the PWC reports, the television industry was worth US $ 5.48 billion in 2007, recording a growth of 18 percent over 2006. It is further likely to grow by 22 percent over the next five years and be worth US $ 12.34 billion by 2012.

Conclusion

Economists are often asked to answer questions which apparently

look simply but difficult to answer. The difficulties arise basically due to the tools available to the economists and inadequate data base. The economist has to do his best to answer posed to him. The Global recession has affected all the countries with varying degrees of magnitude depending upon on integration of domestic economy with the global economy and domestic policy measures. The integration of Indian economy with the global economy has increased in the recent past. The economy has been protected from severity of the impact of recession primarily because of the prudent management of our financial sector by the Reserve Bank of India. Some of the Indian Industries like Textiles, Pharmaceuticals, I T, Automobiles, etc., are severely affected. However, some sectors of the economy have a potential for better performance in spite of economic recession. In short, Indian industries with effective polices can minimize the impact of economic recession.

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Training Teachers to Cope with IT: A Study With Reference to *Shiksha* In Andhra Pradesh

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Introduction

When rapid computerization programme was initiated by the Government of Andhra Pradesh in the early 2000s, a large number of teachers working in government schools had no exposure to computers at all. Project Shiksha was launched by the Chairman of Microsoft Corporation, Mr. Bill Gates, during his visit to India in 2002. The novel IT education project was first launched in Uttaranchal and Andhra Pradesh was the second State. With a total investment of $20 million, it was expected eventually to reach out to 3.5 million students and 80,000 school teachers across Government schools in the country over five years.

The Department of School Education, Government of Andhra Pradesh, started the 1000 computer school scheme in high schools across the state initially. Later, in collaboration with APTECH, NIIT and Everonn, under the BOOT scheme 5000 more high schools were given computers along with Computer Aided Learning materials. With

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the support of Sarva Siksha Abhiyan another 7000 computers were given, one for each high school complex. During 2008-09, 576 upper primary schools were provided 5 computers, a printer and a set of CAL material each. This was expanded to another 920 schools.
When the government took up the thousand computer schools programme initially, the need to train teachers from the user schools was felt. In June 2004, Microsoft Corporation India entered into a memorandum of understanding with the Andhra Pradesh Government for Microsoft's Project Shiksha to accelerate the IT literacy in the State. Under this a Microsoft IT Academy Centre in the state would provide training to teachers in computer usage. A teachers training course was developed to include various aspects of computer literacy, including presentation and web creation tools, digital encyclopedia and projects, spreadsheets and more. The curriculum for the Technology for Education Teacher Training Program includes: examples of how the technology tools can be implemented in the classroom; discussion of key theory and concepts; hands-on projects; teaching strategies to implement in the classroom; and internet links to more information on the topic and places to go for more implementation ideas.
The government of Andhra Pradesh entered into an agreement with Microsoft Corporation to train the teachers over a period of five years from 2003 onwards. Some 14,000 school teachers from across the state of Andhra Pradesh were given computer literacy training by Microsoft Learning under the 'Shiksha programme in collaboration with and logistical support from Sarva Siksha Abhiyan.
The Rajiv Vidya Mission (SSA) evaluated the extent of utilization of computer literacy by the teachers in their school teaching environment.

Objectives of the evaluation

- Assess the recall of training given under 'Shiksha'
- Assess the use of training given under 'Shiksha'
- Determine the extent and frequency of use of the skills acquired
- Determine the infrastructure available in schools
- Examine whether the teaching/learning environment in schools is conducive to use new technologies
- Evaluation of factors determining continued utilization

Evaluation Procedure

As per the objectives of the study, evaluation of recall, utilization, frequency of use and conducive environment was done through a field survey. The execution plan was as follows:

- Expected outcomes of the training programme were identified
- Relevant material /programme content imparted as part of training

was accessed from the implementing agencies
- A measure for recall, utilization, frequency and extent of use was developed
- Assess appropriateness of training as perceived by teachers
- Measures for qualitative evaluation of the teaching /learning environment prevailing at schools, qualifications of the teachers at the time of training, years of experience, location of school, availability of infrastructure and gender have an impact on the extent of continued utilization etc were devised and incorporated into the questionnaire
- A scale to measure the overall attitude of the teachers towards using computer-aided teaching was also administered in the questionnaire

Method of data collection

Primarily, an evaluation study of this nature requires a field survey. As the training programme covered over 15,000 teachers from across the breadth of Andhra Pradesh, the sample for the survey was selected such that all three regions of AP had fair chances of being represented in the sample, i.e., a random selection. The sample was taken from two districts, one each from North and South Telangana (Nizamabad and Mahaboobnagar). Two districts, one each from North and South Andhra (Visakhapatnam and Prakasam) and one district from Rayalaseema (Chittoor). The sample was chosen from the complete list of trained teachers provided by the implementing agency. From each of these five districts the sample of 100 teachers was required, but for ensuring adequate usable rate of response, a sample 150 was taken from each district. After collating the data, a sample of 554 cases was used in the final analysis.

Analysis

Summary of the sample profile:

Majority of the sample were middle school male teachers who taught science subjects and were graduates and post-graduates with degree in education. They had over ten years of teaching experience and belonged to the middle aged group. Almost an equal sized sample was drawn from Prakasam, Chittoor and Visakhapatnam districts while Mahaboobnagar and Nizamabad had a slightly smaller sample size. Sixty one per cent of the sample drawn was teachers from high school (8-10), around 29 per cent were teachers from middle school (5-7). Around 50 per cent of the sample drawn taught sciences while 21.5 per cent taught all subjects.

Almost fifty per cent of the sample was postgraduates with bachelor degree in education while nearly 42 per cent were degree holders with bachelor degree in education. Very few, at 8 per cent, had post

graduate education degree.
Majority of the sample at around 73 per cent had more than ten years of teaching experience. Only 26.7 per cent had less than ten years of teaching experience.
Majority of the respondents, 81.6 per cent, were males, while only 18.4 per cent were females.
Around 69 per cent of the sample was aged between 37 to 49 years, while there were only 9 per cent above fifty.
From the sample, there is one computer available for 52 students, one computer for two teachers and there is one teacher for 24 students.
In all the five districts, there are more schools with 1-16 computers. Chittoor respondents have reported the largest number of schools without computers.
Daily and once a week constitutes 58.8 per cent of the sample, while 28.6 per cent constitute the sample that rarely or never uses computers. Understandably, large numbers of sample who never use computers belong to the group who work in no computer schools. Respondents who work in computer schools use computers daily and one a week.
There is a statistically significant difference in the usage pattern of computers. There is more daily, weekly usage in schools with 1-10 and 11-20 computers.

Findings

A majority (80.8 per cent) were confident about using MS Word which was a component of the training imparted. Specific elements of the Word programme also are known to the sample (clip art – 50 per cent, fonts - 66.5 per cent). The sample also uses PowerPoint (57.9 per cent) and Excel (basic use - 61.4 per cent). The continued use of the computer software taught during the training indicates recall of the software.
A large number (71.4 per cent) of the sample indicated that they prepare PPTs whenever they found the topic suitable. A large number (62.7 per cent) also said they encourage students to use the Internet for further reading on topics taught in class. A large number (65 per cent) also said they use the CALCDs and DVDs in class. While use of SMS through Internet is not common (32.1 per cent), use of Internet for email is more (53 per cent). This indicates that aspects of the training imparted are being used by a majority of the sample.
A majority of the sample, 61.6 per cent, used computers for teaching related activity daily or weekly. 34.5 per cent also used PPTs to make at least one presentation per topic and spend an average of 60 minutes on preparation. This indicates frequent use of the training skills.
Between 20 to 30 per cent usage is there for various elements of the software like drawing tools, graphics and tables etc. both for PPTs

and Word. This indicates extent of use that is specific to the needs of individual teacher and theme being taught as the respondents chose several elements.

Majority (72.5 per cent) of the schools had fewer than 16 computers in school while again more than 86 per cent had electricity in their schools. Around 50 per cent of the schools have access to Internet. 65% also have computer labs. Fifty four percent of the respondents stated that the computers have power back up while 25.4% said that they have in house technicians to take care of their equipment. 37.2% said that they have Annual Maintenance Contract. This indicates that while computer availability is there the schools of the sample, a large number (23.8) also said that they do not have computers in their schools. Also 52.1% said they have no access to Internet. 34.5% said they have no computer lab in their school and 46% said they have no power back up. As many as 62.8% of the sample said they have no annual maintenance contract. This indicates that there is a great need to improve infrastructure. In order for the trained teachers to effectively use the training, the infrastructure should be made available and kept in working order.

More than half the sample (46.9%) were transferred after the training, but they have indicated that the infrastructure at the new school is either better or the same. A large number of the sample (91.3%) work at schools which have less than 24 teachers. 58.2% of the sample said the computers were in working order while 41.8% said they were not. Computers are located in widely accessible places like labs and classrooms in 87.9% cases. They are also available for use widely in 52.6% of the cases. Where internet is available, all cites are accessible for 44.5%. 26.1% said they access net at school, while 40% said they access net at the Internet café. 75.9% also said there was no difficulty in accessing computers at school, but mentioned power cuts and slow speeds as a problem. The results indicate a very acceptable level of access to computers in schools where computers have been provided. In addition to the need to improve availability and access, there is a need to solve problems like power cuts and slow speeds of Internet connections.

A large part of the sample (88.4%) have said that the training has equipped them well for using computers in teaching. This in addition to the 82.5% who have a positive attitude towards use of computers, shows that continued utilization is likely to be good, especially in view of the fact that this sample also includes respondents working in no computer schools or presently not using computers. The training has succeeded in giving the required knowledge and the confidence for future use.

It was found that gender and education were important factors in

using Word. Fewer women were confident of using Word. Age and experience does not appear to be a factor in this. Again, significantly fewer women seem to be using Internet for SMS though there is less use even among men. Education and gender again appear to be important factors in using Internet for email. More men appear to be using than women. In use of PPTs also education appears to be an important factor. Those with higher qualifications also appear to be encouraging students to do further study on the net on topics taught.

Conclusions

The study reveals that

- Training was largely successful as more than half the trained teachers recall training content and are using the training regularly
- Better access to computers and Internet will ensure greater use of training skills
- Logistical issues like AMCs and better speeds for Internet need to be addressed
- Both regular users and non-regular users have a positive attitude about computers in education. This is a huge advantage that can be used to speed up the introduction of computers in schools
- Access appears to be a very important issue for women teachers as they do not appear to seek and use alternatives like Internet cafes.
- Need to study why a fairly good percentage of teachers are not using computers in classroom, despite having a positive attitude and good recall of training content.

Archaeological sites - "Dwarka, Bet Dwarka and Surkotada"-A Review

Dr. N.R. Giridhar

Excavations of archaeological sites after its location and their identity generates a lot of euphoria amongst archaeologists, historians, academicians, scholars and other members of the intelligentsia. It does so, for they throw open new vistas of knowledge about the known and the unknown glory of bygone eras and helps us to understand our past in a better way and appreciate our history, culture and its roots. A lot of interest was generated when excavations were conducted at the archaeological sites of Dwarka, Bet Dwarka and Surkotada, all located in Gujarat, the region which was well known for its harbours, cities, towns and villages, which had added to the economic prosperity of the subcontinent and the region from perhaps times immemorial. The excavations at Dwarka and Bet Dwarka, not only demanded surface excavations, but also undersea archaeological exploration pioneered by Dr. S.R. Rao, a pioneer of Underwater Archaeology in India. The site of Surkotada demanded surface mound excavations. While Jagat Pati Joshi and others of ASI were involved with the excavations at Surkotada, Dr. Hirananda Sastri, Dr. Jayantilal Thakkar, M.S.Vats, B.K. Thapar, H.D. Sankalia and Dr. S.R. Rao

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were involved with the excavations at Dwarka and Bet Dwarka. While Dwarka and Bet Dwarka dates back to post-Harappan phase (Approx. 1400-1300 BC), Surkotada dates back to Harappan Phase (Approx. 3500-1750BC).

Since according to literature legends Dwarka and Bet Dwarka were supposed to have been built by Lord Krishna, it was considered holy. Hence, the excavations at these places were a delicate challenge to archaeologists and other scholars to analyze and draw conclusions. The excavations at Surkotada, ran a line on the ancient route running from Sindh to Kutch across the Harappan Zone, It did not pose the same challenge to analyze and draw conclusions. In this article, a review of the work done at the three mentioned sites and the broad conclusions drawn about them on the basis of the evidence they threw up has been done to relieve those movements of glory. While doing so, the chronology of the excavated dates has been kept in mind to present the concerned picture. The review of archaeological excavations at Dwarka and Bet Dwarka in the first instance has been followed by that of Surkotada.

Dwarka (City of Mahabharata Times)

Dwarka (Dvarka), situated at the northwestern tip of the Saurashtra (Kathiawad) peninsula and overlooking the Arabian Sea, was a harbour of considerable importance until 1880 A.D. for ships coming from the west It lost its importance to Port Okha after the construction of a sea wall in 1900 by the erstwhile Baroda State, which resulted in narrowing the entrance for large boats.

The search for ancient Dwarka by archaeologists had begun in the 1930-1940s, when Dr. Hirananda Sastri carried out a small-scale excavation in the island of Bet Dwarka, also known as Shankhodhara at a site not far from the Dwarkadhish Temple. He had recovered pottery and other artefacts including a potsherd inscribed Nandasa in Brahmi characters of the lst-2nd century A.D.

Later in 1950, M.S. Vats and B.K. Thapar explored Bet Dwarka. Then also, no evidence of the lst-2nd millennium B.C. was found. The main reason being that the cliff sections were not examined. So far as the Dwarka on mainland was concerned, Dr. Jayantilal Thakkar evinced keen interest and collected from the foundation trenches of houses under construction, pottery of the early historic period and a few specimens believed to be of the protohistoric period.

Scientific excavation was undertaken by the Deccan College Post-Graduate and Research Institute in 1963 under the guidance of Dr. H.D. Sankalia. The excavations had to be limited to an area of 8X6 m., later reduced to 2X2 m. below 6 m. depth. Medieval and early historic occupation layers were dug through and the earliest layer was dated to the 1st century A.D.

Summarising the findings, Dr. Sankalia observes: "The foundation of the first Dwarka might be placed at a period just before or around the beginning of the Christian era, but not much earlier." The excavators, Ziauddin D. Ansari and M.S. Mate, observe: "A large portion of potsherds is rolled, that is, they show the effect of water action, having been tossed about in the sea and lying buried in the sand for 2,000 years. This proportion goes on increasing as we touch deeper and deeper levels. Some sherds have escaped this damage completely even though recovered from a depth of 31 feet," which the excavators could not explain. The excavators continue: "The first Dwarka lies buried under nearly 20 feet of sand, obviously because of the encroachment of the sea. Even the second Dwarka was covered by the sea, burying it under 6 feet of sand.

The excavators conclude: "From our observation of the various places in and around Dwarka, as also from the evidence of excavation, one can definitely say that this is the Dwarka mentioned in the *Mahabharata,* the Dwarka Mahatmya *of Skanda Purana* and the *Ghatajataka.* In particular, one can say that the Dwarka described in such a great detail as a sacred *tirtha* by the *Harivamsa* probably came into existence after the second submergence in the sea of two, earlier Dwarkas because it gives very minute description of so many temples and this could have been possible only by a writer who had probably visited Dwarka and seen the temples. But the writer was quite sure that the Dwarka he was describing was twice submerged into the sea and therefore the earlier Dwarka belonged to Sri Krishna; "Of course, of this we have no positive evidence excepting the fact that it is possible to say that the earliest Dwarka was founded at least in the lst-2nd century B.C.-A.D."

According to Dr. S.R. Rao: 'Sankalia's conclusion that the first Dwarka belongs to a period not earlier than the lst-2nd century B.C.-A.D. runs counter to evidence then available to archaeologists. There are as many as a dozen sites of the Late Harappan and Post Harappan periods (1900-1300 B.C.) in Jamnagar district. It is highly inconceivable that a port of the importance of Dwarka would not have been occupied in the 2nd millennium B.C., especially when less important ones near Jamnagar were occupied. B. Subba Rao and P.P. Pandya had excavated in the fifties Amra, Lakhabawal, Vasai, etc., and produced evidence of Late Harappan and Post-Harappan occupation. Excavation by Pandya at Prabhas (Somnath), another important site of *Mahabharata* fame on the west coast of Saurashtra, had also yielded evidence of settlement in the 17th-13th centuries B.C.'

The Archaeological Survey of India was, therefore, looking for some site in Dwarka town where excavation could be conducted. An

opportunity arose in 1979 when the two-storeyed modern buildings in the forecourt of the Dwarkadhish Temple hiding its view were pulled down by Dr. S.R. Rao. Below these buildings well-preserved walls and plinth of an 8th-9th century temple (Temple III), dedicated to Vishnu, were traced in the course of scientific excavation. Although the roof of the temple was destroyed by the sea, the beautifully carved friezes of elephants, idols of Vishnu, Varaha, Brahma, Siva-Parvati, Lakshmi, scenes from folklore and even *mithunas* and *maithunas* are well preserved on account of the sand deposited over the ruined temple during the storm wave or hurricane. The destruction of Temple III seems to have taken place early in the 12th century A.D. The plinth and pillars of another temple traced in the enclosure wall suggest that Temple IV was built some time in the 12th century, which suffered damage due to vandalism. The present Temple of Dwarkadhish consists of an inner temple used as sanctum or *garbhagriha* (13th century A.D.) and *sabhamandapa* of 5 storeys. Enclosing the inner temple is the outer one of 7 storeys rising to a height of 157 m. This is Temple V. During the course of excavation, plinths of two earlier temples built between 1st century B.C. and 2nd centyry A.D. were noticed below Temple III . It became obvious that Temples I, II and III were built successively one over the other after the earlier one was destroyed by the sea. The dating of these temples is done on the basis of associated pottery known as the Red Polished Ware (1st-5th century A.D.) and small copper coins *(Karshapanas),* which were in circulation between the 2nd century B.C. and the 2nd century A.D. Further digging below the foundation of Temple I brought to light habitation deposits of the 10th century B.C. and of 14-15th century B.C. both sealed by sandy layers. The earliest settlement yielded a distinct pottery known as the Lustrous Red Ware which occurs in well-dated levels of Prabhas and Rangpur in Saurashtra and Ahar in Rajasthan.

Dr. S.R. Rao, who is the pioneer in underwater archaeology of India, records: • 'The archaeological excavation on shore in 1979-80 confirmed that a culturally advanced settlement existed at Dwarka in the 16-14th centuries B.C., and also yielded evidence of destruction of this settlement and later ones.

Mere destruction of Dwarka of the *Mahabharata* times by the sea may not prove submergence of Dwarka as mentioned in the *Mahabharata.* It was, therefore, decided to explore the sea near Dwarka. There was another aspect of the problem. Ancient texts say that Dwarka was built on the ruins of Kusasthali which was in the sea. It is further stated that Sri Krishna reclaimed land and fortified the town which he made impregnable against attacks by the enemy. The reason for settling the Yadavas at Dwarka, bringing them all the way was to give them an

abode safe from the attacks of Jarasandha's army. That was the main reason for Sri Krishna and his subjects leaving Mathura.

'The chronology of ancient Dwarka is tentatively fixed as follows:

First Dwarka	1400-1300 B.C.	
Second Dwarka	900-500 B.C.	
Third Dwarka	2nd century B.C.	Temple I
Fourth Dwarka		Temple II
Fifth Dwarka	12th century A.D.	Temple III
Sixth Dwarka	12-13th century A.D.	Temple IV
Seventh Dwarka	13-15th century A.D.	Inner and outer portions of Dwarkadhish Temple
Eighth Dwarka	Post-16th century A. D.	Modern town.

Bet Dwarka (Beyt Shankhodhara) (Resort of Lord Krishna)

The island of Bet Dwarka is considered as holy as Dwarka on account of its being the resort of Krishna On this island off Port Okha, which is 30 km. from Dwarka, there is a late medieval temple of Dwarkadhish and a few others known as the Neelakantha Mahadev, Shankha Narayana and Abhayamata, each one indicating an early historic settlement But as the main issue was one of finding evidence of submergence of ancient Dwarka which is also said to be an island, the cliff sections along the shore were explored and fortunately structural remains were noticed on the southern shore. The section in which a part of a long rubble wall is *in situ* yielded pottery of the late Harappan and Post-Harappan periods. On the beach also, similar pottery and rejected shells and bangles were found.

According to the excavator: 'A rubble wall about 20 m. long still *in situ* in the southern cliff of the island provided a clue to the submergence of the protohistoric sediment 3,400 years ago. Pottery and other artefacts, including rejected *sankhas* (chank shells) and bangles of shell, were collected from the sections of the site where the rubble wall stands. It must have been originally several metres thick, as indicated by the cross walls and served as a city wall.

Dr. S.R. Rao led a team of scientists from the National Institute of Oceanography, Goa, in April, 1983, and undertook exploration in the sea to ascertain if any structural remains of the submerged town could be traced. Fortunately, a massive wall of large building blocks of prismatic shape was found *in situ* on the wave-cut bench in the intertidal zone. During high tide, the water level rises 3.6 m. above the wall which is exposed at low water for an hour or so. The pottery, shells, etc., collected from the intertidal zone were found to be identical with those dated 1400-1500 B.C., at Rangpur, Prabhas and other sites in Saurashtra Expert divers dug in the sea and found compact layers yielding chert blades and fragments of pottery of still earlier times. The building blocks of the houses enclosed by the rubble

wall on shore and toe-wall in the sea lay scattered. It was obvious that an ancient township of 1500-1400 B.C. was submerged by the sea in the island of Bet Dwarka (Shankhodhara). This date approximates to the date of the *Mahabharata W*ar. When the protohistoric township was built on the wave-cut bench, the highest water level must have been at least one metre below the bench. Since the destruction of the township in 1380 or 1400 B.C., there is a net rise of 1-1-3.6=4.6m. in sea level.

The compact habitation layer 1 m. below loose deposit of clayey-sand in the seafloor opposite the submerged wall suggests that before Dwarka was built, another earlier town existed here. In this connection, it may be recalled that Krishna is said to have built Dwarka in the sea where once Kusasthali built by Raivata had existed. It is, therefore, obvious that there is a grain of truth about the events mentioned in the *Mahabharata, Harivamsa, Bhagavata* and *Vishnu Puranas,* especially about Dwarka and its submergence.

Evidence of shipwrecks in the area points to the fact that after the submergence of the protohistoric Dwarka of 1500 B. C., some vessels came here immediately afterwards, i.e., in the next phase of occupation, must have tossed onto the rocks and sunken buildings. Among the many antiquities, found both on and offshore, which are crucial to dating and determining the cultural sequence of the submerged city of Dwarka, is a late Indus-type small rectangular seal made of conch shell with a perforated button at the back. A composite animal motif, representing the short-humped bull, unicorn and goat, is engraved on it in an anti-clockwise direction. Although the motif is undoubtedly of Indus origin, the art style reflects considerable Bahrainian influence, which is apparent from the exaggerated eyes and body outline.

The survival of this seal in Bet Dwarka lends credence to the reference made in the *Harivamsa* about a rule in existence, that every person living in Dwarka should carry a *mudra* (seal) as a mark of identification. This was part of the measures taken to defend Dwarka after Salva's attack on the city. The relevant passage says that it is the duty of the guards to see that every citizen entering into or going out of the city carries a seal. The Bet Dwarka seal may be assigned to the 15th-16th century B.C. in view of the occurrence of chert blades and late Harappan pottery which survived into the post-Harappan times.

Another antiquity of importance is a wide-mouthed jar above on whose shoulder are inscribed seven distinct characters. Out of these, six are identical with the late Harappan characters, while one resembles the Brahmi sign. And the whole inscription reads: 'Sea (or Sea God) King (or Ruler) protect. In the *Rigveda* and the *Mahabharata,* there are references to offerings made and prayers

offered to the sea god Varuna. From Harappan times onwards down to the medieval period, routine jars bearing inscriptions making a reference to the deity to which the offering is made have been dug out Thus, on palaeographical grounds and on the basis of ceramic evidence, the votive vessel of Bet Dwarka belongs to the Late Harappan or Post-Harappan period. Taking into account the fact that the Lustrous Red Ware and Chalcolithic black-and-red ware were in use in Bet Dwarka, the inscription under reference is assignable to the 14th-15th century B.C. Other antiquities include stone anchors weighing between 75 and 250 kg. and parallel-sided and serrated-edged blades of chert from Bet Dwarka and Dwarka respectively, Olpin (narrow-mouthed bottle of pottery) with a loop handle, a mould of calcareous sandstone with three grooves for casting pointed spear-heads of different sizes, shell bangles, gamesmen and beads and Post-Harappan Lustrous Red Ware.

Dwarka did not die a natural death by a process of withering away. There, the laws of time, of becoming and of fading, lost their validity because of the city's somewhat sudden demise. Hence, to trace and determine archaeological evidence of our unknown buried past here is a difficult proposition. Nevertheless, it can safely be concluded that the various finds on sea and land date back to the Dwarka mentioned in the *Mahabharata.* But the same discoveries cannot serve as a basis for establishing Dwarka's links with Krishna. One day perhaps, proof of this nature might come to light till then, however, the mystery of the Swarna Nagari or golden city will continue to baffle us as myth battles with reality for acceptance.

It should, however, be noted that identification of the remains located under the waters of the sea as those of ancient Dwarka, the fabled city associated with Lord Krishna, has not been accepted by many archaeologists and there is also a controversy about the date of the structures.

Surkotada (The Fortified Settlement)

Surkotada, where a fortified settlement belonging to the Harappan period was discovered, lies about 160 km. northeast of Bhuj in Kutch in the State of Gujarat.

A sustained exploration was conducted by a team of the Western Circle of the Archaeological Survey of India led by Jagat Pati Joshi between the years 1964 and 1968. Consequently, as many as eighteen sites of Harappan civilization could be located from the Indo-Pakistan border to the tip of Saurashtra - covering the entire region of the District of Kutch. Plotting of these sites indicated that they formed the sites which were situated on the ancient routes from Sind to Kutch. It also indicated that on the south-eastern extension of the Harappan civilization, the Harappans moved to the area of Kutch by these land

routes. As a matter of fact, Kutch appeared to be a halfway house between Sind and Saurashtra in the eastward expansion of Harappan culture.

At the time of its discovery, i.e., December 1964, the mound of Surkotada, Taluka Rapar, itself appeared to be a potential site and offered immense possibilities for the spade of the archaeologist Excavations were accordingly taken up during two field-seasons in 1971 and 1972 by the Excavations Branch I of the Archaeological Survey of India, Nagpur, under the direction of Jagat Pati Joshi, who had earlier conducted the exploration in this area.

The excavations are of considerable importance inasmuch as they throw light, not only on the expansion of Harappan culture from Sind to Gujarat *via the land route,* but also on the settlement-pattern and evolving sequence of the Harappans in Kutch.

A sequence of three cultural periods ranging from *circa* 2100 B.C. to *circa* 1750 B.C., each interlinked with the other, was revealed in the excavations.

The earliest settlers at the site were Harappans with some affiliation to an antecedent culture. Their settlement, which was fortified from the very beginning, consisted of two parts, the 'Citadel' to the west and a 'Lower City' to the east The fortifications were built of mud and mud-bricks, retained at places by a rubble veneer of five to eight courses of the base. For the citadel, the basal width of the fortification wall was approximately 7 m. At a later stage, a buttress of mud-bricks, 1.70 m. wide with a rubble cushion, was provided on the inner side of the partition-wall separating the citadel from the lower city. The citadel had two entrances, one on the south and the other on the east, for inner communication with the residential annexe. For the lower city part, which had an entrance in the south-eastern corner, the width of the fortification wall was 3.25 m.

The houses were built of rubble masonry or of mud-bricks. Though three phases of structural activity were recognized in the area under excavation, no complete house-plan could be traced. In the residential area, remains of the. drainage system were also found. Although the main ceramic industry of the period was characteristically Harappan, both painted and plain, a cream-slipped ware painted in chocolate brown, a Reserve slip ware and a polychrome ware were also in use. Some of the latter class of wares have parallels in sites of pre-Harappan affiliation in Sind and Iran.

The other interesting finds of this period were an inscribed steatite seal, long chert blades, some of which were nearly 12 cm. long, beads of steatite, carnelian, lapis lazuli, faience and terracotta, rings, bangles and spear-heads of copper, terracotta cakes, cart frames and wheels, bangles, stone pestles, saddle, saddle querns and sling balls and a few

sherds bearing painted script and a fragmentary ivory comb.
A large number of *linga-type* objects of unbaked clay which could probably be associated with a cult were also found. A charred rope was a unique find.
The bones of equus from the earliest levels of the period are noteworthy and have a significant meaning in the culture complex.
The cemetery of the period was located in the north-west of the city area. Excavations revealed that pot-burial was perhaps one of the modes of disposal of the dead. The grave-pits containing pottery deposits and fragmentary bones were topped either by a cairn or a slab.
During the next period which followed without any break, the Harappan elements continued with a decreased frequency. A new ceramic industry, a coarse red ware, both painted and plain, was added to the repertoire. The settlement, however, did not undergo any change except that the width of the fortification-wall for the citadel was reduced to 6 m. A few sherds of reserveslip ware and cream slipped ware were also found with occasional occurrence of polychrome ware.
The latest period at the site, which again closely followed without any break, marks the advent of a people who used white-painted black-and-red ware akin to that of the Ahar culture of Rajasthan. The Harappans continued to live at this site as evidenced by the occurrence of typical Harappan pottery and other antiquities. No lustrous red ware of Saurashtra was found at this site.
The new arrivals constructed the fortification in rubble. The basal width of the fortification-wall was on an average between 3.50 m and 4 m. The citadel had bastions on each corner and a centrally placed gateway complex with a 1.70 m. wide passage on the southern side. The gateway consisted of a series of steps and a ramp leading to the entrance. On either side of the entrance was a guard-room. There was also another entrance which opened into the residential area. Curiously enough, the width of the passage of this entrance was also 1.70 m. A semi-circular structure was provided on the citadel side of the passage. Later, this passage was blocked and narrowed to provide a drain on the side.
The fortifications, including the bastion, seem to have been extensively repaired as exposed by one of two massive revetments. The lower city area had a separate entrance on the south. In the citadel area, a house consisting of nine rooms was uncovered. Remains of lanes and streets were also traced. In the residential area, the average-size house had five rooms interconnected with one another and having platforms facing the street for sitting or selling merchandise. The average size of a room was 2.90X2.50 m.
The cultural material of this period consisted of white painted black

and red ware represented by bowls and dishes, bowls with handles, channel bowls with handles, Harappan pottery including goblets and perforated jars, two hoards of steatite and carnelian beads, a big wheeled terracotta bull, a square terracotta tank, terracotta cart frames, wheels, an inscribed Harappan seal, and copper and faience objects. One big chisel of copper measuring 3.05X3.2 cm. and a hoard of copper beads and bangles were other important finds.

Among animal remains, bones of equus, camel, bovines and an elephant-tusk are noteworthy.

It was for the first time that such a massive fortification with an elaborate gateway complex belonging to the first half of the second millennium B.C. was discovered in India after the Partition.

Further thorough Archaeological excavations of the above three sites have to be conducted onshore and offshore wherever they are applicable and with the evidence they throw up to prove the validity of thefindings mentioned in literary sources and others.

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Emecheta's *Gwendolen*: Towards a Transcultural Identity

Parimala Kulkarni

Buchi Emecheta's ***Gwendolen*** (1989) one of the four London novels, whose American title is ***The Family*** (1990), is set in two places, Jamaica and London in the 1970s. The Jamaican setting is rural, while the British one is urban. This paper explores the theme of migration as presented in the novel. According to C.L. Innes, "the generations of writers who came from the Caribbean or Africa or Asia in the 1950s and 1960s were typically male, typically single and so they believed typically transient" (21). The point of view is that of the single male mostly living in hotel rooms, with a desire to return to the native lands at the earliest. But as Eleonora Chiavetta points out, "With Emecheta, there is the point of view of married educated women, who are mothers of many children and who seem determined to make London their home base" (317).

Emecheta's novels investigate the changes that transpire in the lives of the immigrant characters and how the immigrant experience shapes their identity. Chiavetta makes a distinction between the

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female characters and their male counterparts with respect to the identity shifts. According to her, "Female characters have a more dynamic attitude to the host cultural system and undergo a variety of changes. They often do not fit into their original culture even before leaving their mother countries and show a critical attitude towards both their native culture and English culture" (320). Emecheta as an emigrant writer is in a "liminal situation, because from the perspective of England, she sees problems for women from within patriarchal Nigerian culture but from the perspective of her homeland, she sees the problems for blacks within racist British culture" (Sizemore 368).

The main character of the eponymous novel, Gwendolen, is a girl from the Caribbean, who arrives in England to rejoin her family. Gwendolen Brillianton is known as 'June-June' until she emigrates from Jamaica to England at the age of twelve. Even her mother is unable to pronounce her name and introduces her as 'Grandalee', 'Grandolee', or 'Grandolew', which makes her doubt the sense of parents giving their little girls names they could not pronounce" (70). When she arrives in England and goes to school, in an act of self-affirmation, "one thing she was determined to do on her first day was to learn how to pronounce her name right" (70). Thus begins the process of asserting her personality and identity.

Gwendolen's sufferings begin in Granville, Jamaica, when she is only five. Her father Winston Brillianton leaves for 'Moder Kontry', England. Later, her mother Sonia is 'happy' to follow her husband to London, leaving her daughter behind. This causes severe pain and anguish in Gwendolen which makes her think "the end of the world had come" (18). For her "Mammy going was the final act of rejection that life had imposed on her" (18). Much later, Gwendolen leaves for London to join her family, and arrives all alone in a cold England without a coat.

After her mother Sonia's departure and before she herself leaves for England, Gwendolen suffers many more ordeals. She endures poverty, hunger, neglect and sexual abuse. While in Jamaica, Gwendolen cannot attend school as there is no money. At the age of nine, she is repeatedly raped by an elderly trusted family friend, Uncle Johnny. It is the same Uncle Johnny who used to bring her sweets and lemonade drinks at Christmas, who forces himself on the sleeping child Gwendolen "with an iron grip over her mouth," commanding her to keep silent "because they will say you're a bad girl" (23). Uncle Johnny brutally reminds Gwendolen of her parents' abandonment and his own kindness. Her universe crumbles. Totally shattered, she bursts out, "Mammy, why you no take me with you" (22). Thus by eleven, Gwendolen loses her innocence and the distressing realisation dawns on her, 'So adults could tell lies and wriggle out of tricky situations,

simply because they were respected members of their community" (35). It does not take long for her to realise that not a single adult in Jamaica cares about her welfare.

Gwendolen finally gets to go to London two years after her first rape. Her parents want Gwendolen there as the mother is expecting her fourth child and needs Gwendolen to help with the domestic chores. Gwendolen is impatient to go "to England, where she could be herself- happy, trusting, Gwendolen again" (39). As she arrives in London, she feels "Jamaica was cut from her. It was the cutting of an umbilical cord; it was the burning of a drawbridge" (48). Gwendolen rushes into her mother's arms, she "felt reborn. She felt as if she was entering into her mother's womb again: new June-June, a new her" (52). In the "warm womb of her family", Gwendolen felt "rich as African ancestors who firmly believed that it was always better to have people rather than money" (52). She thinks her destiny became entwined with that of Britain, 'de Moder Kontry'.

However, it is not long before her dream turns into a nightmare. The act of migration involves a "challenge to earlier self-perceptions and self-images" of the characters and brings about a modification of "projects, dreams and ultimate goals" (White 3). First, Emecheta describes "what England means before one actually touches its shores, when English life is mainly imagined through the filter of been-to people's words…" (Chiavetta 323). Gwendolen discovers that she is quite alienated from her family and her three siblings, all born in England. Soon, she dons the role of a housemaid in her own family. But Gwendolen goes to school in London. Though she does not like school, she "enjoys leaving home for school, at least to escape housework" (75). Here too, Gwendolen feels alienated. The English schoolteachers are not able to understand her and consider her slow, dumb and stupid. The English school does not meet the expectation of the young immigrant and fails to help her. As Chiavetta points out, "Culture shocks or culture clashes, then, transform the dreamland into a harsh reality: the land of opportunities, chosen for material advantages it can offer, becomes a land of problems, poverty and failures" (327). Together with culture shock, the characters have to face more serious problems like that of discrimination. England is a land of poverty and difficulties, on one hand, while it is also a land of opportunities and freedom, on the other. Nevertheless, it is here at school, through interactions with her friends, that a new world opens its doors for her and she starts gaining self-esteem and becomes more confident. She begins to acquire a new identity.

Gwendolen has hardly had any time to recover from her bitter experience, when she suffers another traumatizing experience of sexual abuse - this time by her own father. When Sonia has to visit

her sick mother in Jamaica, Gwendolen is raped for the second time by her father. Gwendolen is devastated. Her "pain was too deep to surface. To her, he was dead now." She feels completely abandoned and alienated by her 'mummy' and 'daddy'. Her mother had 'deserted' her twice and her father had raped her. Once again, for Gwendolen, the adult world seems cynical and inhuman. Gwendolen becomes pregnant. She drops out of school and stays at home. At this very difficult juncture in her life, Gwendolen meets Emmanuel, a white Greek boy. Emmanuel remains a committed friend and companion throughout Gwendolen's hard times, even after he comes to know that he is not the real father of her baby. Gwendolen refuses to abort the baby and to give her baby for adoption. This is the beginning of Gwendolen's transformation from a victim to a mature and confident person, who takes on a new identity. Gwendolen gives birth to a baby girl and gives her a Yoruba name, "Iyamide", which means "my mother, my female friend, my female saviour, my anything-nice-you-can-think-of-in-a-woman's-form, is here" (187). The birth of Iyamide is also a new birth for Gwendolen, who takes on a transcultural identity imbibing all the positive aspects of her native culture, at the same time, taking on many of the desirable traits of English culture. Emmanuel, who does not fit into any of the traditional patriarchal roles of a father, husband, brother or son, encourages her to read and write. Consequently, she decides to educate herself and take up a good job and says, "Now I know that I can work for my salvation by myself" (189). At the end of the novel, she is pictured as "a grown woman in a white running suit" living with her Greek white lover Emmanuel in her flat in London and presented as "a big girl now" who is capable of taking care of herself and will eventually "find her own identity" (210).

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Role of Communication in Promoting Sustainable Development

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The concept of sustainable development has come to occupy a central place in all spheres of human life today. It is a multidimensional and multi-disciplinary concept covering almost all spheres of human activity. Sustainable development has become the concern of economists, ecologists, administrators, lawyers, communication experts, environmentalists, human rights activists, feminists, scientists and NGOs. In other words, it has become everybody's cup of tea. The report of World Commission on Environment and Development, titled *Our Common Future*, was published in 1987. The report firmly established the concept of sustainable development as the basis for an integrated approach to economic policy in the coming decades. The concept of sustainable development gained further strength and greater attention since the United Nations Conference on Environment and Development (popularly known as Earth Summit) in Rio de Janario in June 1992 (Reid, 1995).

The most widely accepted definition of sustainable development is provided by the U.N.O.'s World Commission on Environment and Development (1987), which described it as the development that meets the needs and aspirations of the present generation, without compromising the ability of future generations to meet their own needs. Though this definition sounds to be simple, it clearly describes

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the broad objectives of sustainable development.

Various objectives of sustainable development

The following are some of the important objectives of sustainable development:

• Poverty eradication ,
• protecting the environment, .
• reducing the consumption of non-renewable resources and increasing the use of renewable resources,
• conservation of biological diversity;
• controlling various types of pollution, land degradation and deforestation, waste management,
• using appropriate technologies,
• land reforms,
• population control and stabilization,
• upholding basic human rights,
• social welfare and women's upliftment,
• promoting intra-generational and intergenerational equity; and
• participation of people from individual, local to global levels

Different communication channels have a potential role to play in fulfilling these objectives (Balaswamy ,2006). Though communication alone is not sufficient to meet these objectives, it is a crucial element in facilitating the fulfillment of these objectives.

Sustainable Development: Need for Evolving a New Life Style

In tune with the changing times, it has become imperative to adopt a life style that is productive, equitable and environment friendly. In the west, hundreds of thousands of people are members of organizations, such as, the National Wild Life Federation, Sierra Club, Audubon Society and Wilderners Society. The environmental movements exist as one of the most important social movements of the 20th and 21st centuries. Environmental movements are not confined to the west alone. In developing countries also, such movements are gaining significance. In India, Medha Patkar and Sundarlal Bahuguna are known for spearheading such environmental movements as Narmada Bachavo Andolon, Chipko movement, etc. In west, in addition to joining national organizations, individual and family life styles have changed to incorporate behaviours such as recycling aluminum cans, increasing visits to national parks and purchasing Environmentally friendly products. Manufacturers have responded by featuring green themes in advertising campaigns (Neuzil, et.al. 1996). More bio-degradable, compostable and recyclable materials are incorporated in packaging to meet consumer demand. Neighbourhood clean-up programmes elicit enthusiastic participation by all sections of society.

Every individual influences and is influenced by the environment.

An individual can contribute for the degradation or up-gradation of environment depending upon how one moulds one's life style. For instance, by throwing the garbage in streets, cutting trees, by over consuming or wasting water, power, and fuel; one can contribute for the environmental degradation. On the other hand by keeping surroundings neatly by planting trees, by recycling wastes, by adopting family planning, and by consciously using and minimizing the use of water, power and fuel, one can contribute to the up gradation of environment. If every individual raises a tree at his or her house automatically that village or colony can become like a beautiful garden. Thus individuals and their life styles have a responsible role to play in making sustainable development a reality.

In the erstwhile, West Germany Green Peace Movement was started and gradually it was supported by people all over the world. Today while purchasing any item in market, every one is thinking about the effects of such items on environment. If the products are not environment friendly people are rejecting. Therefore, manufacturers are also taking care to manufacture the products which are not harmful to environment. In western countries, for promoting environmental protection, people are trying to use bicycles instead of motor vehicles and gradually shifting from non-vegetarian to vegetarian food (Rao, et.al., 1990). Such environment friendly life style has to be adopted all over the world including in India. Environmental awareness, consciousness and sensitivity towards environmental problems as well as commitment for its preservation and promotion should be part of each and every culture and sub-culture on the planet earth. In molding the life style that is productive and environment friendly, consistent with the objectives of sustainable development,

Development projects aiming at improving the standards of living of the poor must enlist the active participation of the intended beneficiaries so as to achieve the desired results. Every plan document from a district five year Plan to that of a state expresses the importance of public participation in schemes and programes . If people are to participate in development, they must be aware of the things. Schemes are complex and intricate. The entire complexity and intricacy is to be brought to the people, so that they may understand and benefit from plans for their development. This should be more in the nature of education than publicity. In return the response of people to a programme is also to be conveyed to those who administer it in order that they may take into account during administration. Such a process ensures that the view point of the people is always reflected in a scheme..

Thus, for the success of poverty alleviation programmes and for the environmental protection, communication is an essential ingredient.

It plays a key role in preparing people to make various programmes relating to sustainable development sources in the following manner.

Creating Awareness

Awareness among people is one of the primary requirements for the success of any programme relating to sustainable development whether it is a poverty alleviation programme or family planning programme or afforestation programme, people should be aware of it, its importance and its utility. When people are aware of AIDS disease, its dangerous consequences, how it spreads and precautions to be taken to prevent it, then they can take such precautions and help in preventing the spread of AIDS. Here information and awareness are very crucial in averting diffusing danger to the human beings. Similarly to improve the quality of life of people, especially those who are living in poverty, and to conserve the life sustaining system on planet earth, all the peoples of the world should be aware of various environmental problems from local to global levels. Besides, they should also be aware of the causes, solutions and their role to be played relating to such problems.

Communication has a great role to play in creating awareness pertaining to various aspects of sustainable development. Different communication channels can create awareness at different levels. As Ramanamma (1997) observed, in the global context mass media have more role to play in bringing about environmental awareness. At national and regional levels also mass media have a vital role to play in creating awareness. At local levels various governmental, non-governmental organizations (NGOs) institutions and interpersonal channels have a great role in creating awareness among people.

Educating

Communication has a potential role to play in sustainable development by educating people, providing more details and explaining complexities. The most relevant in this context is a Chinese perception about education which says "if you plan for one year, plant rice, if you plan for ten years, plant trees, if you plan for one hundred years, educate the people". (Sharma, P.D. 1994). The issue of environmental education has been thoroughly discussed at several national and international seminars, workshops and conferences after the deliberations at Fourex in 1971 and at Stockholm in 1972. There was held an international conference on Environmental education at Tbilisi, USSR in 1977.

The chief objective of environmental education is that individual and social groups should acquire awareness and knowledge, develop attitudes, skills and abilities and participate in solving real life environmental problems. As P.D. Sharma, (1994) observed that the perspective of environmental education should be integrated,

interdisciplinary and holistic in character. The lay public in rural, tribal, slum and urban areas, women, students and teachers in schools, colleges and universities as well as planners and policy makers, programme implementors and Research and Development Workers need to be educated about environment.

Environment Education in India

The environmental scenario in India is very wide and diversified. India has a highly diversity in terms of climate, geology, geography, flora, fauna, languages; and economic and social status of people. Therefore, environmental education has to be essentially location specific. At the first level special attention must be paid to school going children and women. They are to be educated about health, family planning, nutrition, slum improvement, sanitation, water and food contamination, conservation of environment etc. Formal and non-formal (eg. Adult-education) educational institutions, Mass media, governmental and non-governmental organizations have a significant role as channels of communication in educating people. Centre for Environmental Education(CEE), Ahmedabad, under the Ministry of Environment and forests is carrying on such task with its nation wide network and integrated communication approach (CEE Annual Report, 1993-94). There are over 150 NGOs which are working in the area of environmental education and awareness.

Translating Technical Knowledge into Peoples Language

For creating awareness among people and for their effective participation in various programmes aiming at sustainable development, complexities, technical knowledge and different aspects of international conventions have to be translated into peoples languages. For instance, for successful conservation and proper utilization of biological diversity, involvement of local communities and social activists working with them and effective functioning of various communication channels are essential. Therefore, as Asish Kothari(1997) observed, since India is a signatory of Convention on Bio-Diversity (CBD) this and other relevant documents need to be translated into Indian languages. The development support communicator has the job of bridging the gap between the technical specialists with expertise in specific areas of knowledge, such as, health matters and agriculture, and the users who may need such knowledge and its specific applications. The development support communicator is expected to translate technical knowledge and ideas into messages that would be comprehensible to users(Melkote, 1991).

Conscientization

To achieve the goals of sustainable development, active involvement and commitment of every individual in relation to their decisions and acts is inevitable. To achieve this, mere awareness is not sufficient,

people have to be actively conscious. For instance, many people are aware of saving power by putting off lights when they are not needed, using water economically, opting public transport instead of using personal vehicles, but some people fail to do so because of the lacking of such consciousness and commitment. As Maini Shankar Prasad (1996) pointed out, the extent to which individual and groups are conscious of their life surroundings forms the basis of their response and responsibility to the demands of those surroundings for their sustenance and longevity. Majority of our people are unconcerned of their surroundings. Many of us restrict our awareness in individual activities.

Freire's concept of conscientization is central to the theme of participation. To activate consciousness and critical awareness of one's situation and environment, one's identity, one's talents and one's alternatives for freedom of action is an imperative to participatory action (White, 1994). Conscientizing people about their problems, and also abut environmental problems at national and global levels, their solutions, their involvement and responsibilities is very crucial for sustainable development. Communication has this crucial role of conscientizing people. Different communication channels have to be used to meet different target groups in different situation. Ramanamma (1997) observed that mass media are the best instruments to create environmental consciousness, which is constitutional mandate, while S.L. Sharma(1995) emphasized the role of NGOs in conscientizing the people. Main Shankar and Prasad (1996) contended that environmental education as part of both formal and non-formal education makes one conscious of the need to understand the consequences of such human activities which cause harm to environment and the manner in which the degree of harm can be reduced.

Facilitating Peoples Expression and Interaction at Grassroots Level

People's participation being crucial for the success of any programme, a basic factor in participation is self expression. Participation is a process of empowering the people. By doing so the individuals are made active in the development programmes and processes; they contribute ideas, take initiatives, articulate their needs and problems and assert their autonomy (Ascroft and Masilea, 1989). Media, as extensions of man, should be natural channels for citizens to express their views and feelings. They should not be reserved to communication professionals, but be the authentic voice of people. Communication media can act as tools for diagnosis. When a Communication problems is an ingrained part of peoples' life they tend to ignore the existence of such a problem. Media can dramatize

its manifestations and help the community become aware of it. In doing so, media induce community's reflection on important issues. They provide case studies that provoke discussion and questioning. Media facilitate problem articulation among persons, groups, and communities (Juan Diaz Bordenave, 1994). A video cassette or audio programme can enable several communities perceive that they have common problems so that joining the force would be desirable. Where various communities are facing some common environmental problems, such as water contamination, soil erosion communication channels should facilitate the horizontal communication among people. Besides, people's articulation about their problems and needs also to be facilitated by the communication channels.

Such an effort was made as a part of *Janma Bhoomi* programme of Andhra Pradesh which was launched in May 1997. In this programme, people identity their problems in *Gram Sabhas*, which are conducted by the nodel officers of the particular region and send project proposals to the government. This programme is highly people's participation oriented. In 1997-98, the government planted nearly 46 million trees under the 'Clean and Green' campaign, which is a part of the Janmabhoomi Programme (*Down to Earth,* Feb.1999.).Subsequently, dr.Y.S.Rajasekar Reddy initiated similar programme, Rajeev Pallebata. He also planned another programme, Raccabanda to have direct communication with the people to implement various government programmes more effectively,Which was implemented by his successor Mr. N.kiran Kumar Reddy.This kind of direct communication between the rulers and ruled helps in identifying the problems relating to the implementation of various developmental programmes.

Changing Attitudes and Behaviour

Various communication channels have a catalistic role to play in changing attitudes of people, by creating awareness, educating and conscientizing. Environment friendly growth, equity oriented attitudes and behaviours are essential among all people to translate the concept of sustainable development into reality. There is a close connection between attitudes and behavior. One's attitudes influence one's behaviour. Attitude is basically an internal state, whereas behavior is overt. Attitude is primarily a way of being 'set' toward or against certain things (Murphy et.al. 1937). Attitude refers to one's tendency to act for or against a person, object, or position (Devito, 1994). There is an indispensable need to mould the attitudes and behaviour of people to wards family planning, wildlife, cutting trees, energy use etc., to establish a life style and culture that will be productive and harmonious with nature. Various communication channels all over the world have to play the role of change agents to

carry on this task.

Supporting Organizations and Movements for Environmental Protection

Communication media, mainly, mass communication media and traditional folk media have a stimulating, inspiring and supporting role to play pertaining to organizations and movements for protecting environment and people's rights. The media played a notable part in carrying forward the message inherent in the Chipko Movement, which is basically a movement for protecting environment (Gupta, 1989). Chipko activities have attracted the attention of environmentalists, Gandhians, various people interested in the process of social change and the media personnel through out the world.

The media have helped project the cause of organizations like the Prakriti Samrakshana Samithi comprising students and intellectuals which protested against the pooyamkutty project in Idduki district, Kerala. Under this ecologically disastrous project 12,800 hectares of natural forests are to be cleared, which provide 50,000 tonnes of reed per year and livelihood to 1,00,000 people (Meenakshi, 1989).

In Andhra Pradesh too, media played the role of supporting ally with regard to environmentalists, organizations and environmental movements. Media played active role in Patencheru Anti-pollution agitation. As a result of massive public campaign by the environmentalists and support from the press, setting up of a nuclear power plant at the mouth of the Nagarjuna Sagar irrigation project was with drawn (Akhileshwari, 1989).

For the success of any movement, people have to be well informed. Information and its dissemination through the media should form a major activity of the activists. One commendable aspect of mass media in this respect is that they have moved far beyond their traditional bound of informing, educating and entertaining the people. They are playing the role of activists, crusading for a cause, whether of environment, in its myriad aspects, or human rights.

Focusing Attention of the Government

Communication media, especially mass media have a constructive role to play by focusing attention of the government on various problems, by offering constructive suggestions, and by criticizing the government whenever it seeks to push through unproductive decisions and harmful environmental projects. For instance, media focused attention of the government on threat to the Taj Mahal because of the oils refinery at Mathura at a distance of barely 40 km. from Agra. Immediately after the foundation stone of the refinery was laid down by the then Prime Minister in October, 1973, protest letters were written to the newspapers. Questions were raised in the Indian Parliament and public opinion was sought for the safety of

Taj and other historical movements at Agra. The awareness created due to sustained efforts through the press and a spate of articles and editorials that appeared in leading newspapers made the government to appoint an expert committee to examine the dangers to Taj Mahal. These sustained efforts resulted in the government closing down the two thermal power stations located at Agra and shifting the existing small scale industries and foundries to an area beyond the Taj, apart from the provision for establishing a green belt between Agra and Mathura(Gupta, 1989). The silent valley hydro-electric project which raised a storm of protest at home and abroad for ten years was scrapped on November 5, 1983, entirely because of media out brust (Meenakshi, 1989). Mass media also have to play a watch dog role in monitoring the progress of various projects promised or started by the government.

Supporting Development

Governments have been initiating various programmes and projects, aiming at poverty alleviation, employment generation, conserving and protecting environment etc., IRDP, TRYSEM, DWCRA, Clean and Green are this kind of programmes. For the effective implementation and good results of such programmes, target groups or beneficiaries have to be well informed and thorough awareness has to be created about the programmes meant for them. Thus communication has a gap filling role between benefactor and beneficiary or the planner and the target group.

Creating Consensus Among Global Countries

One of goals of sustainable development is to establish common concerns among the global people making them to feel that they are all the children of mother earth and they all have the responsibility of saving planet earth with its life supporting systems. Communication media, especially, mass media, computer internet, books and research journals have a vital role to play in creating consensus and cooperation among global countries by motivating them to work for a common cause, that is, betterment of human life and environment by sharing responsibilities, resources and technologies etc. One of goals of sustainable development is to establish common concerns among the global people.

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Emerging Trends In Indian English Drama

A.Varalaxmi

The origin of Indian drama can be traced back to the Vedic Period. As a manifestation of our national sensibility, Indian drama came into existence as a means of exploring and communicating the truth of things and was popularly played as the "fifth Veda" (K. Venkata Reddy, R.K. Dhawan: 7). During the age of the Vedic Aryans, drama was performed in a simple way. Different episodes from the Ramayana, the Mahabharata, and the Bhagavad-Gita were enacted out in front of people. Such type of performance is still very popular in India during the time of Dussehra. Bharata's "Natyashastra', in Sanskrit, is the most pioneering work on Indian dance and drama. It displays consciousness of all major aspects of drama, namely, stage-setting, music, plot construction, characterization, dialogue and acting. According to legend, when the world passed from golden age to silver age, people started getting addicted to sensual pleasures and jealousy, anger, and desire. Then Gods, demons, yakshas, rakshas, nagas inhabited the whole world.

God Brahma gave the pious idea of Natya Veda after meditation. He combined the essence of Natya Veda out of the four Vedas - dance from the 'Rig Veda', song from the 'Sama Veda', mimicry from

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'Yajur Veda' and passion from 'Atharva Veda'. Vishwakarma was the celestial architect who built a stage in Indra's heaven and Bhartha was the actual manager. Bharta's 'Natyashastra' is a detailed treatise that deals with all aspects of the diverse arts and that are embodied in the classical Indian concept of drama including dance, music poetics and general aesthetics. Bharta describes drama as mimicry of the actions and conduct of the people (owashanukri lirnaalym).It follows that only drama uses the eight basic emotions of love, joy, anger, sadness, pride, fear, aversion and wonder. It depicts different situations relating to men good, bad and indifferent, and gives courage, amusement, happiness and advice to all of them, Bharat Muni's own concept of dramatic theory can be quoted in the sixth chapter of 'Natyashastra': "The combination, called Natya, is a mixture of rasa, bhavas, abhinayas dharmics, vrittis, provrittis, siddhis, avaras, instruments, song and theatre-house"

Sanskrit drama flourished in all its glory till the fifteenth century but thereafter Indian drama activity almost came to an end due to reasons like widespread uncertain conditions. When the British came to India, the crippled Indian drama regained its strength. Thus, the western impact awakened "the dormant, critical impulse in the country to bring Indians face to face with new forms of life and literature, and to open the way for a fruitful cross fertilization of ideas and forms of expression."(Iyengar: 4). In 1920, a new drama in almost all the Indian languages came to the fore. It was a drama largely influenced by prevailing movements like Marxism, Psychoanalysis, symbolism, and surrealism. For certain reasons and difficulties, the growth of Indian English drama has not been able to keep pace with that of poetry and fiction. Many literary giants like Rabindrarnath Tagore, Shri Aurobindo, Bharathi Sarabhi tried to overcome these difficulties and opened up new vistas in the genre.

This pre-independence crop of dramatist, despite the poetic excellence, thematic variety, technical competence and symbolic and moral significance of their works, did not give enough weightage to the acceptability and "stage worthiness' of their plays. (Prema Nandan Kumar: 1)Indian drama got a new footing when Kendriya Sangeet Natak Akademi was started in January1953. National School of Drama set up Sangeet Natak Akademi in 1959 was another development. In the 1960s, by suitable mixing of various styles and techniques from Sanskrit and western theatre, the modern Indian theatre was given a new, versatile, and broader approach at every level of creativity. The year 1972 was a landmark year for Indian theatre. Badal Sircar, Vijay Tendulkar and Girish Karnad have contributed to the modernization of the face of the Indian theatre. These playwrights have made bold innovations and fruitful experiments in terms of both

thematic concerns and technical virtuosities. They are using legends, folklores, myths, and history with splendid results. They broke the barrier of regional works at national level languages and produced many good works at national level.

They do, however, also represent Indian drama at national level for they dramatize universal aspects of human life in India. While Mohan Rakesh presented the total absence of communication between one man and another in contemporary life, Mohan Rakesh tried to project something challenging in his plays. As Nirad Chaudhri points out," With Mohan Rakesh, Hindi drama makes a departure from pseudo-modernism and traditional symbolism to the drama of 'non-communication' - modern man's failure to understand each other which is real tragedy of human life" (Badal Sircar : 25-26) While Rakesh uses historical characters to highlight the problems of real life, Badal Sircar chooses contemporary situations to create a new society by giving a 'real way' in which man does not have to live by exploiting man. Everyone works according to his or her own wishes. Badar Sircar is one of the major playwrights of modern India, one of the makers of Indian theatre." Third Gaze; The theatre of Badal Sircar", was once described by Rustom Bharucha "as the most rigorously non-commercial political theatres in India" (Rustom Bharucha:127). Badal Sircar depicts the existential attitude of modern man in the present times. Tendulkar focuses on middle class life in India and show the isolated individual's confrontation with adverse circumstances and hostile surroundings. He strongly believes that ideas are firmly entrenched in our psyche at an early age and 'our attitude has a lot to do with what we internalize in our early formative years" (Shoma Choudhary: 65)

Tendulakar's plays like 'Sakharam Binder', 'Ghashiram Kotwal', 'Silence! The court is in Session', focus on love, sex, marriage and moral values prevalent in Indian society. He makes ample use of irony, satire, pathos and mock element. Vijay Tendulakar has received many prestigious awards like Kamladevi, Chattopadhaya Award, Sangeet Natak Akademi Award, and Kalidas Samman. He abolished the traditional form of drama of three acts of plays and created new models to bridge the gap between modern and traditional theatre. There is now an awareness that the traditional form need to be utilized to revitalize Indian English Theatre. As Girish Karnad rightly points out,

"The past is never totally lost; it coexists with the present as a flow. A rich variety of theatre form still exists, with a continuous history stretching over centuries" (Girish Karnad:11)

This new phase of Indian theatrical development happily coincides with the personal development of Girish Karnad as a dramatist. His

contribution goes beyond theatre. He has directed feature films, documentaries, and television serials. He represented India in foreign lands as an emissary of art & culture. He has experimented with the fusion of the traditional and modern dramatic forms and content. The purpose of using traditional forms is to achieve a rare insight into the contemporary reality because Karnad believes that complexities of post- colonialism are inherited from the colonial and pre-colonial times. Pre-colonial, colonial and post colonial experiences in literature can not be compartmentalised in the true sense. They are not divorced from each other. His play 'Tughlaq' was a reflection of the changing times- the narrowing of the great divide between the rulers and the ruled. Karnad reminds us of T.P. Kailasam and Rangacharya who go back to myths and legends to show the absurdity of modern life with all its elemental passions and man's eternal struggle to achieve perfection.

Recently the country has given us some brilliant playwrights like Manjula Padmanbhan and Mahesh Dattani. Manjula Padmanabhan was the first Indian to earn international fame with her 'Harvest', a futuristic play that deals with the exploitation of human body in the 21st century. Padmanabhan projects a dehumanized, terrifying world in which mothers sell their sons for the price of rice. But her plays are intellectual and not suited for stage, while Dattani is taken to be a true successor of Girish Karnad and responsible for the revolutionary progression of English drama, as a drama teacher, as a stage director, as a sociologist explaining various complexities of society. He emerges as a compelling playwright who projects the post-colonial dichotomy at various levels. He keeps women at the centre of his dramatic world and may be called avant-garde feminist. He was greatly influenced by Tennessee Williams, Arthur Miller and Giyratti playwright Madhurye. At one phase he says, "The playwright Madhu Rye influenced me a great deal in his portrayal of middle class Giyrati hypocrisises"(Lakshmi Subramamyam: 13-14)

His play 'Tara' gives us a glimpse into the modern society which claims to be liberal and advanced in thought and action. It speaks about male chauvinism prevalent in the present society and brings about the stark reality of the woman playing second fiddle to man. Homosexuality is another significant subject matter chosen by Dattani. In 'Bravely fought the Queen', Dattani highlights the absurdity of the situation in which woman is trapped by birth. The questions that haunt Dattani are: (a) Is homosexuality an assertion of individuality? (b) Is it guided by some conviction? (c) Does it lead to some meaningful goal? (d) What is the utility of marriage to such people? (e) Is it quest for some exclusive identity? 'Seven Steps Round the Fire', the most popular day, dwells on the theme of eunuchs, their identity, their

constitution and their connotation. In 'Where there is a Will', Dattani portrays a complicated modern urban family where the old patriarchal code finds a formidable foe in the feminist ideas. His 'Do the Needful' exposes the fact that the institute of marriage today has lost its sanctity and is nothing but a compromise to promote personal needs. His plays fulfill the post-colonial condition of writing. His cry of dichotomy is present in most of his plays. He says "Change does not happen overnight, we grow liberal - not because we want to, but have to." (VandanaDatta:157)

Dattani attributes his success to the fact that he had a theatre company which produced his plays. His theatre group 'Playpen' was formed in 1984. Dattani is Indian's first playwright to be awarded the Sahitya Akademy award. He wants to use theatre as a powerful medium to bring about social change. He has an array of themes to offer us. His plays and issues he chooses to project are the most topical but also the most controversial. A deep study of his plays lead us to an interesting study of stagecraft in Indian theatre using innovations introduced by Mahesh Dattani. The earlier stage was a simple platform erected for the purpose in a palace or temple courtyard to serve as backdrop. The stage setting of Mahesh Dattani is even more complex. There are multilevel sets so that whole interior of the house is visible to the audience. John Mckae, Italian Director says: "Mahesh Dattani is always adventurous in his way of using the theatrical space at his disposal: multiple levels, breaking the bounds of Proscenium, wondrously inventive use of lighting to give height, breadth and He feels art of expressing the views through some powerful images, symbols, stage direction and other means. But he never tried to preach. His purpose is chiefly aesthetic.

His plays are a refreshing treat for readers as his performances are to his spectators with the innovative theatrical techniques. But what distresses most is that Indian English Theatre is yet to gain a Sizeable number of audiences. It is still not able to keep pace with the world of poetry and fiction.

The reasons are yet to be identified. KR Srinivas Iyengar is highly depressed at the dismal sight of the birth and progress of Indian English Drama.

"Modern Indian dramatic writing in English in neither rich in quantity, now on the whole of quality enterprising Indians have for nearly a century occasionally attempted drama in English but seldom for actual production"

Indian English drama needs real theatre for stage performance and live audience. As M.K. Naik puts it, "A play, in order to communicate fully and become a living dramatic experience, needs a real theatre and a live audience. It is precisely the lack of these essentials that

has hamstrung Indian drama in English all along". (M.K. Naik: 81) Secondly, Indian English dramatists did not use Indian dramatic traditions and myths creatively. Another major reason was that English as a second language was not a suitable medium of expression for two Indians doing conversations. So, Indian playwrights could not make their Indian characters speak in English. The language barrier prevents the lower classes from coming to the Indian English Theatre. Actually, to form our cultural identity, we need tradition, continuity and change. It is only when we accept these three things that we can really have a theatre movement which is completely linked to the development of cultural social and individual identity. Only then we can achieve harmony through the language of theatre which must necessarily be filled with a sense of rootedness - revealing a true Indian sensibility.

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Evaluation of Andhra Pradesh Government's Outreach Programme

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Introduction

The Government of Andhra Pradesh has pressed into service a van to take the message of development programmes of the government to the people. The IMPACT – Integrated Mobile Publicity in Assembly Constituencies has succeeded in disseminating information about the different development schemes of the Government among the general public, a study conducted by the Department of Communication and Journalism, Osmania University, found.

The Department of Communication & Journalism, Osmania University was commissioned by the Information & Public Relations Department, GoAP to undertake an evaluation study of IMPACT— Integrated Mobile Publicity in Assembly Constituencies. The Terms of Reference for the study require an assessment of the approaches likely to be taken by I & PR and the key issues to be addressed. This study, undertaken by Dr. Padmaja Shaw, Dr. K. Narender and Dr. Nagamallika Gudipaty sets out the results of this analysis. After the

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Executive Summary, it examines first the approaches to defining the relevant area of study, and then assesses likely IMPACT of program. Next it turns to evaluate the outreach of the IMPACT programme launched by the I & PR for the Andhra Pradesh Government. Finally, the IMPACT evaluation comments on the key issues and uncertainties. This report is a preliminary analysis and does not contain the study of change in favor or against the government in power. The study based on a state wide survey draws largely on existing reach and does not quantify in detail the possible impacts of such programmes.

Executive Summary

This report presents the findings of a study of IMPACT programme of Information & Public Relations Department (I &PR), GoAP, Hyderabad. As one of the most important creative initiatives, the I & PR department's outreach programme has shot into great prominence and is expected to become even more vital in the future, delivering both educational and informational benefits on a variety of governmental schemes and programmes launched for the people of Andhra Pradesh State. Supporting the continuous outreach programme is a considerable challenge, yet one of high importance - as reflected by the evaluation study on its reach. The study was required to evaluate both dissemination and exposure of the general public to government's developmental activities through a field survey.

The majority of people could know about the IMPACT programme as the vans played popular Telugu films for the film-craving rural audience. The recall is high of films played on IMPACT van, even more are the promos of various governmental programmes, which were interspersed in between the favorite film. A considerable benefit of IMPACT programme however was that it could successfully bring together participants from across the targeted villages.

The resultant effect was the eyeballs and contacts which could create and stimulate a relatively new experience of OUTREACH at their doorstep. For a knowledgeable observer, this is a key deliverable which could successfully stir enthusiasm among the rural folks and could trigger the sharing and dissemination of information on important programmes initiated by the State.

The scope of the survey was three regions Telangana, Andhra, Rayalaseema with 19 Mandals and 50 villages with a sample size of 3066 picked from the entire State of Andhra Pradesh. The study was done over 15-days from January 3, 2009. Thsrough this survey it was possible to assess both expectations and perceived outcomes of the involved publics. Thirty research assistants interviewed and filled the questionnaires in 50 villages of the State.

The lead research objective on the satisfaction of the common man showed that:

- A significant 71% confirmed the visit of IMPACT van in the villages under study, the frequency of van visit being more than once in Coastal Andhra and Rayalaseema and in Telangana once in three months.
- At the state level, slightly less than 50% said that the Van arrived at the given time.
- 56% saying that it arrived at a convenient time.
- The study found that the popularity of IMPACT vans was also because of the films shown. A large 60% of the respondents knew that popular films were played in the vans.
- A near percentage (58.2%) vouching that they got attracted by the films being shown in the van.
- This indicates that the decision to insert ads in popular films was a good decision.
- More than 51% found the films interesting.
- Also, 53% of the total sample knew that the van came to disseminate information about governmental programmes.
- The net result greater exposure to ads and promos of governmental scheme with 62.5% watching the ads along with the films shown in the van.
- Among the ads watched, the exposure and the recall of Arogyasree (60%) and Old Age Pension Scheme (56.8) and Jalayagnam (49%) were among the highest.
- Governmental ads could provide complete information with 52% of the sample saying that they got complete information.
- On the credibility of programmes, the second objective of the study,
- A majority (61%) said that the government was getting closer to the people due to various schemes.
- Also, schemes shown in the ads could be seen being implemented in their surroundings.

This indicates that the IMPACT programme is successful in its endeavor to communicate the governmental programmes to the common man. It also indicates that the programmes have found credibility in the eyes of the common man.
On receptiveness of all governmental communication, the study found that:

- A majority (around 60%) also found the ads either good or very good.
- Around 31% which is the highest among all categories liked all aspects of the ad including visuals, songs, story and the content. It can be safely deducted from this evaluation study that the ads were liked in totality by a good proportion of sample.

- The I & PR initiative of providing literature and background material about various governmental schemes also worked for the IMPACT campaign.
- Forty four per cent of the total sample confirmed getting additional inputs through pamphlets and other leaflets.
- Among the total number of respondents, 55% found the information useful.
- However, in few of the sampled Mandals, the IMPACT van hardly reached the interiors of the villages. There were instances of the van reaching the village unannounced with the locals hardly getting a glimpse. The case in point is in Armoor Mandal of Nizamabad District, where the villagers reported of not seeing the van at all.

The IMPACT programme managers will do well to network at the local level, ensure that the vans deliverables are in place and expose people to such a unique experiment of outreach.

To bridge the knowledge gap, IMPACT programme can rework on the strategy and target more groups with less media exposure. The study shows a statistically significant difference in media exposure between those who have seen the van and those who have not. Media exposure was high (58.5%) for those who were not exposed to the van when compared to those respondents exposed to the vans (42.5%). However, the knowledge about the schemes among the group exposed to the van was slightly higher though they had lower media exposure. Similarly, though the group not exposed to the van has significantly higher media exposure, it has marginally less information about the schemes. From this it can be deduced that those with lower media exposure are more likely to seek the information/entertainment provided by the vans.

An important aspect of the information gathered is that 880 respondents out of the sample of 3066 had no exposure to the van. Rayalaseema has higher coverage than coastal Andhra and Telangana. Generalized to the entire State this would be a third of the target left unreached. The programme implementation team could evolve a sharper dissemination strategy that can better target the intended publics.

We hope the inferences from the study will be helpful in determining future course of action in strategizing field level publicity through IMPACT programme. We would like to gratefully thank all those who gave their time and input.

Background

In the last five years, the Andhra Pradesh Government has been implementing many programmes such as Free Power, Jalayagnam, Indiramma, Paavalavaddi, Land Distribution, NREGS-AP, Rajiv

Udyogasri, Rajiv ArogyasriI, INDIRAMMA, Indira Prabha etc., in the State. As part of outreach for all governmental programmes, the Information and Public Relations Department has been involved in publicity campaigns through print and electronic media in addition to its regular ongoing field publicity to provide a fillip to the developmental initiatives of the State Government. However, the I &PR department noticed through its feedback mechanism that proper information on the Government's plans, programmes and achievements were not percolating down to grass-root level resulting in information gap between the Government and the rural masses. To bridge this gap, I & PR launched a novel publicity campaign IMPACT—Integrated Mobile Publicity in Assembly Constituencies, a combination of both traditional and electronic media to disseminate information on various development activities at the grass root level in all villages of the Assembly Constituencies of Andhra Pradesh State.

Objectives Of Impact:

- Disseminate developmental information.
- Inform and educate rural people to derive benefits from the welfare and developmental programmes taken up by the Government.
- Empower common man with information about their entitlements for various schemes of the Government.

About Impact Outreach

If a picture is worth 1,000 words, video-on-wheels is worth 10,000 – especially for governments willing to tell a powerful developmental story, which is to have tremendous impact on their audiences—the rural masses. "For some of us, it's not enough to make a great program. You need to find the viewers who need it, who will use it, who will change their lives and those of others because they made connections that you helped to make," said an eminent social scientist of the Center for Social Media.

Needless to say, programmes in IMPACT are fundamentally carved to build bridges between governmental programmes and the targeted communities; IMPACT vans have been conceived to tell compelling stories through the medium of popular Telugu films played for diverse audiences in order to bring about the required change.

The IMPACT PROGRAMME revelation show how dynamic and diverse— and how idiosyncratic—strategic campaigns are. It could also be seen as an experiment in methods of engaging audiences, addressing social problems, building community networks, and stimulating social action.

This demonstrates the need for more research that can identify strategies that worked and that didn't, and account for the surprises; unintended consequences, unanticipated results, and what simply

arises because of the newness of the entire programme of IMPACT. The IMPACT programme screenings showed special films to rural folks who are now accustomed to mainstream television viewing. This campaign was aimed to maximize the impact at the village doorstep by providing exposure to various schemes and programmes, tucked in between the favorite movie were IMPACT promos of various governmental schemes, which were seen by the audiences. Reaching the general viewing public was an important goal, but we felt that the IMPACT programme could have provided a unique opportunity to reach specific targets with important messages and call for action. It is also felt that there is a need to create local media attention for such a powerful campaign by using the local cable networks/media and local involvement of people in the campaign as a "hook" for local media coverage. Visit of IMPACT van could have helped generate local media attention to better the impact.

The objectives of the study:

- Assess the level or degree of dissemination of developmental information to the common man.
- Determine the extent of publicity received for the developmental activities taken up by the government.
- Determine the exposure of the benefits received by the common man.

Methodological Approach

The study focused on general audience measurement through a field survey using questionnaire as a tool. As the programme was conducted in all the villages of all Assembly Constituencies in the state, the sample for the survey was selected so that all villages will have equal chance of being represented in the sample.

A stratified random sample with multi-stage sampling was done, which included random sample selection of Two Districts of Nizamabad and Mahaboobnagar from North and South Telangana Region. Two Districts of Visakhapatnam & Prakasam from North and South Andhra Region & Chittoor District of Rayalaseema Region. A minimum of two Mandals in each district was randomly selected on a dispersion basis with an overall number of Mandals under study being 19 in five districts because of overlap of Assembly Constituencies. In all five villages from each Mandal with 60 households from each village was selected. The sample size being 600 plus households in each district.

Total sample size of five districts under study was at 3066.

Sample Breakup:

Nizamabad	606
Mahaboobnagar	611
Chittoor	615

Prakasam	617
Visakhapatnam	617
Total:	3066

As specified, only the common man from the household was selected for survey. The common man for this study included people belonging to the lower economic strata in the villages under study and who are the intended beneficiaries of the developmental programmes of the government.

Districts Under Survey

Nizambad District. A sample of 606 people were selected from two mandals – Balkonda and Armoor. The villages covered included, Doodgoan, Jalalpur, Kisanpur, Kodecharla, Kothapalle, Ankapur, Fathepur, Kotha Armur, Perkit, Rampur.

Mahaboobnagar District. A sample of 611 persons were selected. Three mandals selected were Kalwakurthy, Midjil and Wanaparthy. The villages that were surveyed included, Venkatapur, Jakkinalapally, Kothapally, Vemula, Masigulapally, Ankuru, Kadukuntla, Mentapalli, Savaigudem and Nagavaram.

Chittoor District. A sample of 615 persons was selected from five mandals – Srirangarajapuram, Vadamalapeta, Ramachandrapuram, K.V.B.Puram and Thottambedu. The following villages were surveyed: Kannikapuram, Muddikuppam, Narasimharajapuram, Kalluru, Natha Kuppam, Rayapedu, Diguvaputturu, Suramala, Anjuru and Peddakanaparthi.

Prakasam District. A sample of 617 persons was selected from four mandals – Martur, Ballikuarva, Mundlamuru and Kanigiri. The survey covered the following villages: Rajupalem, Dronadula, Martur Rural, Chenupalli, Vemulabanda,Gurvajipeta, Polavaram, Thallur, Gudipadu and Jammalamadaka.

Visakhapatnam District. A sample of 617 persons was selected from five mandals – Yelamanchili, S.Rayavaram, Rambilli, Pendurthi and Sabbavaram. The survey included the following villages: Krishnapuram, Pulaparthi, Padmanabharajupeta, S.Rayavaram, Mulajampa, Ramapuram, Gurrampalem, Laxmipuram, Saripalli and Gangavaram.

Conclusions

The study was conducted to evaluate the campaign IMPACT launched by the Department of Information & Public Relations, GoAP.

A survey was conducted in three regions of the State with a sample size of 3066. In all 19 Mandals (with a minimum of two from each district) and 50 villages were covered in five districts of the three regions of Andhra Pradesh.

Satisfaction Index Of The Common Man

Out of the total sample of 3066 in the entire state of AP, around

71% said that the IMPACT van visited the villages under study. The frequency of van visit being more than once in Coastal Andhra and Rayalaseema and in Telangana once in three months. At the state level, slightly less than 50% said that the Van arrived at the given time with 56% saying that it arrived at a convenient time. From the total sample, 53% knew that the van came to disseminate information about governmental programmes, which again indicated that information dissemination was good.

Credibility Of The Programmes

A majority 61% said that the government was getting closer to the people due to various schemes. In response to the question on knowledge related to various schemes, 32% mentioned Arogyasri. Of these 39% from Andhra, 37% from Rayalaseema and 22% were from Telangana. Of the total respondents who knew about the scheme, lower income levels were around 30% and more. This shows that information about the scheme has reached the targeted audience. With regard to the Old Age Pension scheme 42% from Andhra, 50.2% from Rayalaseema and 33% from Telangana were aware of the scheme. Information about Indira Housing Scheme could reach 33% of the sample with 34% from Andhra, 43% from Rayalaseema and 27% from Telangana were the beneficiaries of this scheme. Across all income groups except the one with more than 60,000 per annum, in that group only 6% were beneficiaries, this again proves that the scheme is reaching the targeted audience.

Surprisingly, the knowledge of the Free Power Scheme in the sample was at the lowest with 10.5% were from Andhra, 16% from Rayalaseema and 18% from Telangana.

A good majority (44%) agree that schemes shown in the ads could be seen being implemented in their surroundings. Of these 48% were from Andhra, 53% from Rayalaseema and 36% from Telangana.

Receptiveness Of Communication

Sixty percent of the total respondents knew that films were played in the vans among them 58.2% respondents said that they were being attracted to the vans by the films shown. The majority (51%) found the films interesting. This indicated that the decision to show films to attract the crowds and insert ads in popular films was a good decision by the government.

A significant 62.5% of the total respondents in the state said that they watched the ads and promos in the films shown in the vans. Almost equal percent (63%) found the information shown in the ads useful. Of all the ads shown, Arogyasri with 60% and old pension scheme with 57% were most remembered, while 49% confirmed that Jalayagnam ad was shown. This showed that these schemes are being well recalled by more than 50% of the sample chosen.

Fifty two percent said that they got complete information through these government ads regarding the various schemes while 19% said that they did not get it. Around 60% of the respondents have found the ads good, which again proves that the ads have been liked and recalled by a good majority. 55% of the total respondents found the information in the ads useful. Of these 58% were from Andhra, 67% from Rayalaseema and 45% from Telangana.

It can be safely deducted from this evaluation study that the ads were liked in totality by an overwhelming majority. The I & PR initiative of providing back up literature and background material about various governmental schemes also helped for the IMPACT campaign. Forty four per cent of the total sample confirmed getting additional inputs through pamphlets and other leaflets. Among the total number of respondents, 55% found the information useful.

This indicates that the IMPACT programme is successful in its endeavor to communicate the governmental programmes to the common man. It also indicates that the programmes have found credibility in the eyes of the common man.

Bridging Knowledge Gap

To bridge the knowledge gap, IMPACT programme can rework on the strategy and target more groups with less media exposure. The study clearly shows that media exposure was high (58.5%) for those who were not exposed to the van when compared to those respondents exposed to the vans (42.5%) which is statistically significant. However, the knowledge about the schemes among the group exposed to the van was slightly higher when compared to people having less media exposure.

Similarly, though the group not exposed to the van has significantly higher media exposure, it has marginally less information about the schemes. From this it can be deduced that the difference in information is due to the intervention of the van, which may have compensated for less media exposure otherwise.

Urban Governance In India Issues And Challenges

G.Srinu

INTRODUCTION

India, like other developing countries, is witnessing an unprecedented growth of urban population as also population shift from rural areas to towns and cities. India's urban population, which was less than ten percent a century back, reached over 27 percent by the beginning of the twenty first century. About 11 percent of world urban growth is currently occurring in India.

With rapid urbanization, new challenges arise as fresh vistas open up. Here comes a timely compilation of the issues, in the form of scholarly articles in the book titled *Urban Governance in India: Issues and Challenges*, associated within the prolematique of urbanization. Urbanization is an irreversible phenomenon now. Though the majority of the population still lives in villages, the nation is dominantly identified with image of its cities, as the jargon goes "Chak De India!" as opposed to Bharat, where the former is used in context to describe the urban while the latter to pronounce the rural lexicon. The rise of cities poses challenges to govern them well.

Government can only be a facilitator. New policies are needed to tame forces of dynamic times, resources and funding, trade off between

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expectations and delivery, scope of participation avenues for public and private forces are significant factors to be pondered over and factored in for sound policy making.

The book tries to encapsulate paraphernalia of chapters pertaining to aforesaid matters. Poornima Kumaria defines the concept of urbanization and its growth in its demographic, economic, social, morphological realms, etc. Prof Mohinder Singh and Amit Kumar try to give an outline about structures of urban local self-governments in India like constitutional sanctity to Municipal Corporations with the 74th Constitutional Amendment Act. Prof Sushma Yadav meticulously underlines how with the process of urbanization has been iniquitous in terms of its impact on lives of those who thrive in cities. She gives a detailed analysis of remedies to counter it like effective monitoring of poverty, development of infrastructure, etc. There are good case studies included in the book. Dr Ravinder Sharma talks about solid waste management in Jaipur city, Dr Adkisurender talks about Suryapet Municipality in Andhra Pradesh. Manoj Dixit and Akansha Nigam describe the Municipal Solid Waste Treatment Plant in Lucknow. These chapters serve the useful purpose of learning from each other. Though urban areas are diverse in terms of economics, demography, yet there is a common issue of scarcity with forces of demand being in surplus over the supply.

The Indian Scenario

Decentralization in India Municipal administration in India has a fairly long history. Some form of municipal authority appears to have been in existence during the period of Indus Valley Civilization. More comprehensive initiative towards this end was adopted during the British period. The Charter of James II in 1687empowered the establishment of municipal corporations by East India Company. By 1726, Mayor's Courts were established in the Presidency Towns of Madras, Bombay and Calcutta. The decentralization initiative-devolving powers, functional responsibilities and authorities to the urban local bodies in India virtually started with the Seventy- Fourth Constitution Amendment Act, 1992 that came into effect from 1st June 1993.

However, starting from the Royal Commission on Decentralization in 1906, a number of Commissions and Committees have been appointed, both by the Central Government and various State Governments for examining various issues relating to municipal affairs. Concern had been expressed from time to time at various meetings of the Central Council for Local Government and Urban Development in the Conference of All India Council of Mayors (AICM). Thus, in 1962, a resolution passed at the 2nd Meeting of the AICM, proposed " the Central Government should appoint a

Commission to study the existing patterns of Municipal Corporations Act; evolve broad principles of corporate city improvement in India and draft a model legislation for all corporations in India. However, Decentralization, as envisaged through the Constitution Seventy-fourth Amendment Act, 1992 (CAA), is considered to be a watershed development in urban policy initiatives in India.

This is due to the fact that for the first time in the history of urban governance, municipal bodies were provided the Constitutional status of the third tier of government. It is however, well known that local governments in India are confronted with poor finances, over- controlled local governance and multiplicity of agencies, often with overlapping functional and geographical jurisdictions. With the increase in responsibilities as a result of the devolution of eighteen functions through the 12th Schedule of the 74th CAA, empowerment of the ULBs became inevitable. Moreover, the decline in the budgetary support from the higher tiers of Government, as a result of the second generation of reforms that aimed at reducing state fiscal deficits, made devolution of powers to ULBs imperative. It is more than a decade that the decentralization initiative is in place after the second generation of reforms triggered during the early nineties. The basic objective of decentralization as one can deduce from the earlier discussion is to empower the urban bodies.

The entire developing world is witness to an unprecedented shift of human settlement to the cities, i.e., morphology of settlements from hamlets to metropolises. While India's population remains substantially rural, it is emerging as one of the fastest urbanizing countries in the world and has already a staggering large urban population of around 285 million. It is estimated that by the middle of this century, or probably earlier, it would reach the same milestone that the world has reached at the beginning of the century – of becoming more urban than rural.

Issues And Challenges Of Urban Governance:

The economic base of the nation, through expanding industries, trade, commerce and services, has already shifted to the urban centres. India is at a critical juncture in the process of urbanization. At present, India is among the countries at a low level of urbanization. Only 26% of population was living in urban areas in 1991. In 2001, only one third of the country's population was living in urban areas. The projections put urban population's share in the country's population to be at 40% by 2021. Nonetheless, even at such a low level of urbanization, the total urban population is very large. If urban India was to be considered a separate country, it would be the fourth largest country in the world.

In 1991, of the 20 largest cities in the world, three (Mumbai, Calcutta

and Delhi) were from India. In 2001, six of the 20 largest metropolises in the world were from India. In 1991, there were 23 million plus cities in India and their number increased from 40 in 2001 and is projected to be 70 in 2021. Hence, the task of urban development is daunting and requires special attention. Urbanization rate of India has usually remained between 3% and 4%. The rate was 3.5% per annum (p.a.) in 1940s, 2.3% p.a. in 1950s, 3.3% p.a. in 1960s, 3.8% p.a. in 1970s and 3.1% p.a. in 1980s. The natural growth of population has remained stable during the past three census decades at about 2.1% p.a.

The deceleration in urban growth has, therefore, been attributed to the decline of rural-urban migration (Kundu 1999). The distribution of population in different size class of settlements has become highly skewed over the years. Population share of Class I cities (population above 100,000) has increased from 26% in 1901 to 65% in 1991. The larger urban centres have experienced faster demographic growth, as compared to smaller order settlements. The Class I cities, for example, have registered an average growth rate of 3.0% p.a. during 1981-91, which is higher than that of lower order towns. In the smaller towns that are mostly rooted in their regional economy, population growth is low and fluctuating over time and space.

In India, whereas the larger cities are integrated with higher order system and are part of a growth dynamics, such a phenomenon is, by and large, absent in smaller towns. Cities have strongly emerged as the prime engines of Indian economy and generators of national wealth. It is evident from looking at the past fifty years of India, and the empirical evidence around the world that the future of India is inescapably urban. As the National Commission on Urbanization stated, urbanization is an inevitable concomitant of economic change. It is time for us to treat urbanization as a positive, historical force and care for our urban centres. It is time that the nation perforce invests in the destined social and economic functions of cities which would ensure that its cities deliver a quality of life that would enable them to become national assets and engines of economic growth. Cities are considered as the backbone of the national economy. Some projections state that the contribution of the urban sector to national economy has increased from 29% in 1951 to 55% in 1991 (Suresh 2000). Thus, even though the level of urbanization is relatively low in India, the contribution of urban economy to national economy is significantly high.

Mumbai has international relevance and is expected to be part of the chain of 'Global Cities', where the international business locate and link the national economies with the global economy (Friedman 1993). The urban planners and policy makers have, therefore,

been focusing on the development of such large urban centres that would link Indian economy with the global economy in the period of economic globalization and liberalization - a path that India has embarked upon after 1991. Policies have been initiated to improve the quality of life and infrastructure in these cities so that these become attractive to the global business. While the need of the national and urban planners to focus policy efforts on the metropolitan cities to support and accelerate the process of economic reforms is understandable, there are two major issues that have to be kept in mind.

The other issue is, in terms of number, large population in the urban areas is below the official poverty line. In 1993-94, 76 million people in the urban areas (forming a country of the size of Mexico) were below the poverty line. The magnitude of urban poverty is quite large. It is found that handling of urban development is a very delicate issue and has to be strategically handled, so that urban fabric and its users get utmost benefits, convenience and comfortable life. Issues of good urban governance and promoting inclusive decision-making are of utmost importance.

Suggestions And Recommendations:

• Review the performance of States in the implementation of the Constitution 74th Amendment Act, particularly in the areas of devolution of functional and financial powers to urban local bodies.

• Prepare and publish a comparative analysis of the levels reached in the empowerment of women in urban local bodies.

• Devolution of powers, functions and funds should be expedited.

• Elected representatives should have effective control over employees of local bodies. Also, the roles and powers of local bodies should be clearly defined.

• The disparities regarding the tenure and functions of mayors should be reduced. There should be uniformity in this regard for all the States.

• Making flow of funds easier and quicker to the local bodies.

• Development of proper indicators for evaluating performance of local bodies.

• Develop proper systems for information collection, dissemination, and ensure greater community participation in civic engagement.

• Prepare guidelines for states for facilitating cities in levying taxes, fees and user charges, borrowing funds and incurring expenditures.

• Document and disseminate best practices in innovative mechanisms used by cities to raise resources, and in the commercialization of infrastructure.

• Create a network of cities that have already succeeded in the area of municipal financial mechanisms and disseminate their success stories

to other cities.
• Facilitate necessary municipal reforms to allow municipal bodies to raise requisite funds.
• Allow proper capacity building for which suitable training programmes, training manuals and networking with other stakeholders to be promoted.
• Adoption of e-governance for municipal finance, development of appropriate software for financial management at appropriate levels.
• Exhort cities to prepare annual environmental status report through a multi stakeholder consultation process. Set annual targets of environment improvement for local bodies and evaluation of the same at the end of the year.
• Identify local authorities who have produced workable practices at city levels.
• Prioritize issues and formulate strategies through city consultation process for effective implementation.
• Create awareness for all segments of community and officials for changing their mindscape prior to instituting changes.
• Appropriate techniques like local folk and traditional plays; musicals, etc., should be used for awareness generation among stakeholders.
• Laws/rules/regulations specific to local issues should be tried to facilitate effective implementation. These should be lucid and easily understood.
• Proper system for collection and disposal of solid waste should be in place.
• Promote segregation of compostable waste at household levels.
• Since all the national states in the UN have agreed on reducing urban poverty and supported campaign of cities without slums by 2020, each city must draw a city level plan to target informal population.
• Development plans to ensure growth by immigration by allocating land with infrastructure to house city growth through migration.
• Spaces for housing economic activities of the informal sector to be earmarked to avoid encroachment later.
• Improve access to affordable land and low cost housing finance to achieve goals of shelter for all and slum free cities.
• Locate successful initiatives/partnerships so that these become learning laboratories for those involved in this process.
• Promote public-private partnerships, as any single agency or government alone cannot effectively address issues of the poor.
• Development of proper indicators of poverty so as to challenge commonly held misconceptions.

Conclusion

Thus, it can be seen that urban India faces a daunting challenge.

Cities must cope with great numbers of people, plan to provide those services, find resources to meet needs of maintaining and augmenting infrastructure, respond to challenges posed by urbanization and poverty, preserve their environment and retain their competitive edge. Enmeshed in the web of rigid, inflexible working cultures and erosion of all round capacity, they must re-engineer themselves to face these enormously complex challenges. This re-engineering is precisely the goal of good urban governance. It envisages improving the quality of life in cities through improved local governance by reinventing a city as an inclusive city. Such a city provides space and voice to all its stakeholders through inclusive decision-making, since decision-making is at the heart of good governance. The strategy for achieving the goals of good urban environment is to advocate the norms and be country specific.

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Role of Communication in Rural Development

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Development, which has been variously defined, is the outcome of several combinations of factors, of which awareness is an important element. In a country like India, awareness of diverse schemes imitated by the government, NGOs and social groups holds the keys to any progress or development. As one would see, the term "development" has undergone a change in meaning and has been interpreted by scholars in several different ways. Some perspectives describe development as change in the status quo of an individual; man having better control over his environment; positive change in socio-economic and cultural lives of majority of people on permanent basis without exploitation and violence.

A development strategy is one which helps the poor to overcome the specific mental, physical and social disabilities associated with absolute poverty and become responsive to the opportunities offered through the basic needs approach (Soedjatmoko: 1980:5) Development policies must be directed towards meeting the basic human needs of all, not fulfilling the desires of only the more privileged members of the community (Nyerere: 1980:25-36). Mere

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qualitative growth taken by itself hardly amounts to development, it has to be linked with efficiency of the organization (Hobbhouse: 1966: 74). All these opinions echo a new dimension of development, which focuses on the non-economic aspect. Development' in its true spirit, must be considered as the process to safeguard the basic human rights and dignity of all.

It is a common understanding that communication helps to inform, motivate, educate and entertain the respective clients. It also helps in imparting training to people, organizing community and farm related processes and coordinating various activities.The successive five year plans have incorporated communication as their integral part. It is laid down that the information should reach the people in their own languages to win their participation in the development process. Therefore, without effective communication, the pace of development of rural areas slackens. Communication hence is recognized as the pathway for rural development.

Similarly, the observation of the study team on mass communication sponsored by the Ford Foundation and the team for the study of plan publicity appointed in 1963, popularly known as the Vidyalankar Committee, are quite valued even today. The Ford Foundation team observed: "India's development task is so great and her population so large that only by the most efficient possible programme of public information—necessarily emphasizing mass communication - can communicators hope to reach people often enough and effectively enough to activate on the needed scale, discussion process and subsequent actions in the cities, towns and villages."

The transfer of technology for development depends closely on communication. If developing societies are to proceed on the path of modernization, they need more sophisticated and effective communication for social and political mobilization, national integration, learning, social education and extension (Varghese: 1980: 137). A high rate inflow of information is essential for attitudinal changes of the villagers to transform them from a traditional society to modern one (Ploman: 1980: 77). Development and communication are synonyms (Fortune: 1977: 44).

Communication brings the voice of the nation to the village, creating a sense of working towards common economic and national goals, they spread literacy and new skills, and promote an attitude of mind conducive to economic growth, which involves the orientation to future prosperity (McQuail: 1969: 62). The exposure to mass media makes the individual relate himself to the outside world (Mullay and Ray: 1973: 101).

Importance of Interpersonal communication

In the case of rural development also, mass media can hardly function

by themselves. They can create awareness about the existence of new practices for development. For securing action, personal reinforcement is necessary (Pool: 1966: 109). But, only when media channels can mix with interpersonal channels and with organization in the village, the expected development will occur (Schramm: 1977: 3). Pool, to a certain extent, concurs with this thesis. For certain potential affects, the interpersonal or organization support for media in necessary (Pool: 1964: 439-40). Berrigan also supports this view. In persuading people to adopt such new practices as family planning, no media can replace a person-to-person communication (Berrigan: 1977: 16). Fuglesang concurs on the effect of film in mass communication. Films will turn out to be useful, if they are integrated with inter-personal communication (Fuglesang: 1976: 65).

All the above propositions tend to uphold Schramm's view that mass media are a necessary but not sufficient condition for development. Mass communication can effectively propel development where there is proper organization and interpersonal communication.

Development of media and society is to be considered as being interlocked. Expansion of media can produce development of society and vice versa. This may be the reason why many scholars consider communication as both instrument and product of development (Varghese: 1980: 123). Communication plays a significant role in national development and that the relationship between communication and development is a constant and cumulative one (Rao: 1966: 6). In developing countries, retarded economic development has meant low consumption and poor mass communication (Rao: 1966: 53).

Material resources alone cannot bring about development; information also is an important prerequisite. An African experience shows that there is a high degree of correlation between communication and economic development (Ugboajals and Idonu: 1980: 133-134).

All these scholars support the view that mass media and socio-economic development are always in the same phase.

Communication, participation and rural development

Participation of people in development programmes has been the sheet anchor of the development policy of the central and state governments. In recent years, however, the term participation has become an important part of the development lexicon.

The new development communication perspectives underline community orientation –community radio, community listening groups, etc., self-management and self-reliance, voluntary action and a right to participate in planning, implementation and decision making .This, however, does not mean that planners, managers and experts have no role to play in executing the development programmes. It

is important that knowledge, experience and viewpoints of the local people are given due consideration before decisions are arrived at. The beneficiaries of the development programmes are taken as stakeholders in the success of development process.

Communication initiative for Rural Development

Electronic media like radio, television and videotapes are placed under simple electronic media because of the lesser extent of complexities involved in their operation and maintenance, as compared to others.

Radio

Radio broadcasting in India started since 1927 and All India Radio (AIR) was established in 1936 that became "Akashwani" in 1957. Technically, the radio signals cover almost the entire country. However, on an average, there are only 4.4 radio/transistor sets per 100 persons, i.e., only one radio set is catering to the requirements of about 25 persons in India.

In 1965, ten intensive farm and home units were established at selected AIR stations to feed factual and technical information and utility announcement to the farming community. In these programmes, farmers and experts were invited for deliberations keeping in view the local agricultural problem.

The All India Radio started the first of this kind of local radio station at Dageroli in Kanyakumari district of Tamil Nadu (TN) in October 1984. The concept of 'Radio-forum' that was working in many countries became operational in Indian also. It synergized the mass media with interpersonal communication, which, in turn, became helpful in generating greater awareness, creating conviction and developing positive attitude among farmers and rural youth about the innovative farm technologies. However, for increasing effectiveness, radio programmes must be flexible and spontaneous to enable the radio to function as the mouthpiece of the local community. The programmes should satisfy the local aspirations of the people whom such station/forums serve.

Television

In India, television was introduced as an educational medium (Chatterjee, P.C., 1991). It introduced various programmes in the direction of education and development, such as, Delhi School Project, Krishidarshan (1967), SITE (Satellite Instructional Television Experiment: 1975-76), Kheda, etc., aiming at supporting formal and informal education, family planning and rural development. On July 7, 1984, Doordarshan introduced a pro-development soap opera, 'Hum Log'. Pro-development soap operas represent a unique combination of education and entertainment style programming that one can call it 'enter-education' or 'edutainment' (Singhal and Rogers, 1989). 'Hum Log' began as a family planning soap opera and gradually drifted

away from the family planning theme and addressed a variety of other social problems. Most viewers reported learning positive attitudes and behaviours about family harmony, equal status for women, smaller family norms and imitating the positive role models in the television soap opera

Video

Video is another suitable medium for generating and promoting interaction, promote motivation, attitudinal change, behaviour reinforcement, community participation and entertainment. For example, video helped the Manekchowk women of Ahmedabad to reach policy makers, politicians and bureaucrats, who seldom come into direct contact with the poor people. Video allowed the Manekchowk women to air their grievances freely, providing the Municipal Commissioner with an 'unobtrusive' measure of their feelings (Singhal and Rogers, 1989).The National Dairy Research Institute (NDRI), in collaboration with Memorial University of Newfoundland, Canada, took rural development action research project in the village of Taparana at Karnal in Haryana extensively using video in various contexts (Kumar, Sah & Sah: 2002)

Newspapers

One of the pioneers on the subject of 'Communication and change in the developing countries', L.R. Nair, says, "Sometimes it has been asked whether the host of small district newspapers which have come out in recent years serve any useful purpose. The district newspapers have exercised considerable influence on local administration and have helped to build local opinion on political and economic issues. If any development requires local participation, these district papers have to play an important role in mobilizing local effort but, as a whole they are of great assistance to rural and local development." (Dwarakanath, 2002). *Our village Chaterra* is an experiment carried out by 'Indian Express' during B.G. Varghese's editorship. 'Indian Express' facilitated development in village Chaterra in Haryana. Growth and change was seen in the village after this newspaper took the initiative in bringing development to the village. This is an example of newspaper facilitating development in a rural area.

Usage of internet in reducing the digital divide

Gyandoot: Winner of the Stockholm Challenge Award 2000, the programme launched in January 2000 in Dhar district of Madhya Pradesh uses intranet to connect villages throughout the district. A wide range of services is offered: Mandi information, certificates of land records, education, health, etc. The success of this programme has been a source of inspiration for many governments and non-governmental initiatives.

Lokmitra: The project, launched in Hamirpur district of Himachal

Pradesh, in 2001, was inspired by Gyandoot programme. Its main objective is to provide easy access to government information at the remotest corners of the state.

TARAHaat: TARA stands for technology for Action for Rural Advancement and Haat means rural market. This programme was launched in September, 2000 in Bundelkhand. The TARA Haat is a portal which functions as a gateway that connects a village user to information services.

An examination of available literature on mass communication indicates that not much work has been done on the impact of communication on the development process in the context of a traditional society. Hence, we are actually lacking in theoretical framework on which to base our study in development communication (Sondhi: 1981:153). Therefore, a remodeling of the principles developed in other contexts is necessary for a meaningful analysis of the role of communication in national development in a tradition bound and overwhelmingly rural society.

In this background, it was found that certain fields in development communication are, by and large, remaining unattended by communication experts. The nature and extent of interrelation between mass communication and development in the social and economic life of rural population is one among them.

The researcher undertook a review of the past research that focused on the role of communication in development as awareness generation was a part of most of the studies.

Lakshmana Rao (1963), in his study of two villages in India, viz., Kothooru and Pathooru, found that, among other things, the road brought new people, ideas, and the mass media into the village, while at the same time facilitating the villagers to visit the urban centres. All this new information opened up people's minds in Kothooru. They were, not only ready for change, but demanding and expecting it. The new ideas and innovations were first available to the elite and then trickled down to other section in the village.

Wilbur Schramm (1964) asserted that the mass media were essential for creating a climate for development intended to prepare populaces for the radical changes that modernization would bring upon them.

Everett M. Rogers (1983) has done extensive research on Diffusion of Innovations. According to him, diffusion is a special type of communication, in which the messages are concerned with the new idea. It is this newness of the idea in the message content of communication that gives diffusion its special character. Newness implies that some degree of uncertainty is involved. It was found that most of the inter-personal network links connect individuals who are alike or similar in adopter category and socio-economic status. So

innovations generally "trickle across" rather than "trickle down" in the interpersonal structure of a social system (Rogers, 1983: 392).

Rao B.S.S. (1992), in his study 'Television for Rural Development', which was conducted in five villages of Pune region, Maharashtra, found that for majority of the respondents interpersonal communication channels, such as fellow villagers and relatives were the main channels of interaction. He further observed that, by and large, villagers have a favourable image of television as a medium for the delivery of useful information. This could be properly exploited to create faith in its capacity to respond to the information needs of all occupation groups.

Raja Sekhar (1995), in his study on role of voluntary organizations in rural development, found that Deccan Development Society, an NGO, has been helpful to the public and it had created awareness amongst people about government schemes and thereby became a bridge between the government and the people to champion rural development.

Pandey G.P. (1999) contended that the object of communication activity in the process of development would be to make people accept and work for development. According to him, communication is as much an input in total development activity as money, material, man, machines and methods are.

Ambekar Yadav (1992) contended that "Not only are communication and rural development interrelated to each other but both, in turn, are influenced by a number of other factors – social, economic, technological and ecological". He found in his study of a village in Karnataka that the communication and adoption of innovations through mass media, as well as inter-personal communication, has generally followed the trickle down pattern from the higher castes and classes to the lower castes and classes. Even at the adoption level, there has been a time lag due to communication gaps and economic constraints. However, mass media can be effective only if coupled with the existing networks of interpersonal communication and support of technical, economic, or credit institutions.

Uma Narula (1994) did an analytical review of development theories and practices both from international and Indian perspectives. She analyzed how globally the development communication scenario has changed in the first four development decades. According to her, there has been a four-pronged change – the focus of development, the availability of new communication channels, the characteristics of the audience and development demands. Presenting the Indian perspective of development communication, she maintained that the Indian development efforts since independence in 1947, through a series of five year national development plans, have been based on specific

development and development communication models. The mere publicity model of the 1950s has matured into development support models.

J.S. Yadava (2000) observed that there is a need for greater conscious efforts towards decentralization and participation at all levels. The new technologies offer the possibilities for greater decentralization and participatory communication and development. But the technological possibilities need to be backed by sound political will on the part of ruling elite and pressure from below by the people.

Melkote et al. (1992) , in their study on the communication activities associated with the training and visit projects in Andhra Pradesh and Karnataka , concluded that higher comprehension levels of the farmers were positively related to their levels of education. Higher comprehension levels were positively related to their exposure to agriculture radio programmes.

Dasgupta(1977) found that the institutional structure of the Indian villages was a persistent obstacle to lasting agriculture change. One of the several factors responsible for this was the ability of the village elite to use their position to monopolize information (Quoted in Hartmann et al., 1989).

Paramahansa and Hemalatha (1981) identified caste as an important factor in the flow of communication. The study examined the absorption of development messages by small farmers, marginal farmers and agricultural labourers of Krishna District, Andhra Pradesh. The study concluded that the higher the caste, the greater was the awareness of the development programmes, their content and the functionaries implementing them. No special efforts were made to disseminate information on the programmes meant to benefit the weaker sections.

The Vidyalankar Committee, in its assessment of the results of the efforts of mass media towards creating awareness of the planning process, states:

"It must be confessed that the needs of the society we have and of the society we are seeking to establish is efficiently nor adequately being served by the existing publicity programmes. They have not succeeded in projecting an impressive popular image of the plans and in inculcating a conception of economic and social development, which can be regarded as constituting an integral part of the life and activity of the coverage citizens. The impact that the existing programmes have created on the public has been tenuous, vague and diffused in an unplanned attempt to achieve too much with too few resources. Plan publication has failed to touch any section of the population in a forceful manner. Aiming primarily at the dissemination of information, it has lacked purpose and has generally been weak in its

approach both in content and media utilized."(Dwarakanath, 2002)
In recent years, there has been a definite policy shift in favour of adopting more of new communication technologies to accelerate the pace of development and change. The country is on the threshold of a new communication revolution of which satellite, computer, television and video are major manifestations. The communication scene in India is transforming in such fundamental ways that many social scientists speak of the drawn of the new information age. (Dwarakanath, 2002)

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Impact Of Special Economic Zones (SEZ) On Agriculture An Overview – Hyderabad In Andhra Pradesh

Dr. M. Ramulu*

The objective of any country in the world is to achieve economic growth. Various countries are using different strategies and policies to achieve socio-economic development. Today, some of the countries have adopted the mode of economic development through Special Economic Zones (SEZs). However, it must be borne in mind that attempts to copy or duplicate the development without considering domestic economic environment, problems and prospects, may adversely impact development of the country.

In recent times, almost all the countries in the world are interested in adopting export oriented growth through liberalized policies. WTO means generally liberalization, privatization and globalization. Broadly speaking, liberalization means removing restrictions on the entry of global players into the country for the purposes of trade. Privatization is nothing but withdrawing the government or minimizing its role in economic activities and encouraging the private sector to attract investments for economic development. Globalization means integrating the domestic economy to international economy

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to promote development through market forces. In this background, the concept of Special Economic Zones is based on the belief that such zones are engines of rapid economic prosperity and all around societal development. The initial experience was that SEZs did spur the flow of FDI and FII investments into India infrastructure and manufacturing industry, markets showed growth and the economy was buoyant. Also, growth of employment opportunities seemed to be rising. However, the important issue is here how the SEZs impact agriculture, agricultural farmers and food security.

What are SEZs?

A Special Economic Zone is a specially demarcated area of land owned and operated by a private company, which is deemed to be a foreign territory for the purpose of trade, duties and tariffs. A SEZ will enjoy exemptions from customs duties, income tax, sales tax, service tax, etc. It is supervised by development commissioners. The concept of SEZ is a new one and is an improvement over the concept of Export Processing Zones (EPZs), already existing in India since 1965.

The Special Zone Act, 2005, along with SEZ rules, 2006, came into effect from 10th February 2006. Formal approvals were granted to the 552 applications and in principle approval were granted to 141 and 260 SEZs were notified up to September 2008[11] with the objectives of generation additional economic activity, promotion of investment, infrastructure, exports and employment opportunities.

To set up such a large number of SEZs, a huge amount of land is needed to meet the demand for providing all facilities. The total land area of India is 29, 73, 190 sq. km, out of which 16, 20,388 sq. km is used for agriculture. The share of agriculture area in the total area is 54.5 per cent and non-agricultural area in India is 13,52,802 sq. km. The total area for the proposed SEZs (formally approved and in principle approved) is approximately 2061 sq. km, which would not more than 0.069 per cent of the total land area and not more than 0.12 per cent of the total agricultural land in India (Ministry of Agriculture)[2]. In general, the land size of conversion of agriculture land for non-agriculture purpose has more than doubled from 7000 sq.km in 1964-65 to 14069 sq. km in 2005-06. As per the Ministry of Agriculture, between 1990 and 2003, the net sown area went down by around 1.5 per cent, i.e., 21 lakh hectares, whereas, land under non-agriculture uses has gone up by 34 lakh hectares (Goswamy)[3]. The requirement of land for SEZs, compared to total land area and agriculture land, may not be significant. In places where SEZs are established, there will be an impact on agriculture and the livelihood of the dependent workforce.

Before further examining SEZs' impact on agriculture, let us consider the State-wise and Sector-wise distribution of SEZs in India, as given below:

State-Wise Distribution

State	Formal approval	In principle approval	Notified SEZs
Andhra Pradesh	**70**	**3**	**54**
Chandigarh	**2**	**-**	**2**
Chhattisgarh	**1**	**2**	**-**
Delhi	**2**	**-**	**-**
Dadra and Nagar Haveli	**4**	**-**	**-**
Goa	**7**	**-**	**3**
Gujarat	**38**	**9**	**17**
Haryana	**36**	**17**	**15**
Himachal Pradesh	**-**	**2**	**-**
Jharkhand	**1**	**-**	**1**
Karnataka	**40**	**19**	**29**
Kerala	**11**	**2**	**8**
Madhya Pradesh	**12**	**5**	**3**
Maharashtra	**88**	**36**	**24**
Nagaland	**2**	**-**	**-**
Orissa	**9**	**4**	**3**
Puducherry	**1**	**-**	**-**
Punjab	**7**	**8**	**2**
Rajasthan	**6**	**9**	**4**
Tamilnadu	**57**	**13**	**30**
Utter Pradesh	**23**	**4**	**8**
Uttarakhand	**3**	**-**	**1**
West Bengal	**20**	**14**	**6**
Grand Total	**439**	**138**	**201**

Source: *Annual Report 2007-08*, Ministry of Commerce and Industry, Govt. of India, New Delhi.

It can be seen that formal and in principle approvals of SEZs in Maharashtra is the highest, i.e., 88 and 36 respectively, followed by Andhra Pradesh (70 formal approvals) and Karnataka (19 in principle approvals). If one comes to the notified SEZs in South India, Andhra Pradesh tops with 70, followed by Tamilnadu (57). On the whole, South India covers 66 per cent of Indian SEZs.

SEZs Sector-wise Distribution

Sector	Formal approval	In principle approval	Notified SEZs
Aviation/ Aerospace	**-**	**1**	**-**
IT/ ITES/ Electronic Hardware/ Semi-conductor	275	13	133
Textiles/ Apparel wool	18	14	8
Pharmaceuticals/ Chemicals	19	3	13
Petro chemicals and Petro	1	1	1
Multi-products	20	51	9
Building product/ materials	1	1	-
Beach & Mineral	-	1	-
Bio-tech	20	2	4
Ceramics and Glasses	1	-	-
Engineering	16	10	7
Multi services/services	14	8	4
Metallurgical Engineering	1	-	-
Electronic producing	3	4	3
Auto and related	2	5	1

Sector	Formal approval	In principle approval	Notified SEZs
Energy related			
Foot wear/ leather	7	2	4
Gems and Jewellery	9	4	2
Power /Electronic energy	3	1	1
FTWZ	4	6	-
Metal stainless steel/ Aluminium/ Foundry	6	5	
Food processing	4	2	3
Non-conventional energy	1	-	1
Planning processing	-	1	-
Handicrafts	3	1	1
Agro	3	2	1
Port based multi products	6	-	2
Airport based multi products	1	-	-
Writing and printing paper mills	1	-	1
Grand Total	**439**	**138**	**201**

Source: *Annual Report 2007-08*, Ministry of Commerce and Industry, Govt. of India, New Delhi.

As per the Table, IT and IT enabled services (ITESS) related sectors have faired significantly better than the other sectors in terms of approvals and areas notified. Total number of IT/ITEES firms is accounting for 63 per cent and 66 per cent in total SEZ approval and notified respectively. But IT's position is very small entity in India economic universe. The specific objective of SEZ is the benefits derived from multiplier effects of the investment and additional activity in the SEZs, along with the employment generated on account of tax exemptions given to the SEZs. The details of employment and investment generated in the special economic zones are given below:

Current Direct Employment in SEZs

Sl No	Employment source	Persons
1	Direct employment	280932
2	Govt. of India's seven SEZs	183354
3	New generation SEZs, as per 2000 policy	97478
	Total	**561664**

Source: Annual Report 2007-08, Ministry of Commerce and Industry, Govt. of India, New Delhi.

Special Economic Zones of India provide direct employment to over 280832 persons. While the seven Central Government SEZs provide employment to 183354 persons, the new generation SEZs set up under the New Special Economic Policy of 2000 alone employed 97478 persons. After establishment of all SEZs, 30 lakh jobs will be generated across India directly or indirectly (Hari Har Mishra)[2].

Investment

The Special Economic Zones notified under the SEZ Act, 2005 have

already made an investment of Rs.67,347 crores in very short span of time since the coming into force of the SEZ Act in February, 2006. The new generation SEZs are expected to make an investment more than Rupees one lakh crores[5].

Exports

Exports from the function Special Economic Zones

Year	Value Rs. (crores)	Growth Rate (%) over previous Years
2003-04	13854	39
2004-05	18314	32
2005-06	22840	24.7
2006-07	34615	52
2007-08	67088 (estimated)	50

Source: Annual Report 2007-08, Ministry of Commerce and Industry, Govt. of India, Delhi.

Types of SEZs

SEZs of India are three types: (i) Multi product SEZs, occupying a minimum 1000 of hectares (2500 acres) of land (producing garments to automobiles), (ii) Sector-specific SEZs occupying of 100 hectares (250 acres) of land (leather, electronics, etc.) and (iii) Gems and Jewellery (BPO and biotech SEZs) occupying a minimum of 10 hectares (25 acres) of land.[3]

Land Acq1uisition Issue

The issue of land acquisition for setting up of Special Economic Zones has pivoted loss of agriculture land to a national issue. Addressing the National Development Council Meeting on 23rd December 2006, Prime Minister Manmohan Singh said, "I agree that we must minimize the diversion of agricultural land and given the choice, must opt for using waste land for non-agricultural purposes. However, it must be kept in mind that industrialization is a national necessity. If we have to reduce the pressure on agriculture, we need to provide gainful, productive employment to millions of our youth who see no future in agriculture".

If SEZs are set up on non-agricultural land, especially on barren land, they can play an important role in the social and economic development of the country. They generate employment, enhance exports and attract foreign direct investment (FDI) and technology at low social cost.

On the other hand, if SEZs are set up on agricultural land, they create obstacles for the social and economic development of the country. If fertile land is used for the establishment of SEZs, the area under agriculture will decline. This will lead to decrease in the production of agriculture. In India, SEZs are being set up not only on non-agricultural land, but also on agricultural land. Some SEZs are being set-up on fertile land, e.g., in Nandigram and Singur in West Bengal.

In such a situation, it adversely affects our agricultural production. In Andhra Pradesh, the area allotted to set up SEZs as a Fabcity and Hi-Tech city, etc. Land earmarked for Fabcity SEZ is generally fit for agriculture and horticulture crops, particularly grapes. Due to SEZ in and around Hyderabad, cultivated area has been drastically declining. The Andhra Pradesh Industrial Infrastructure Corporation (APIIC) expanded its ownership from 14000 hectares in 2005 to 34,000 hectares in mid 2006.[4] This hunger for agricultural land continues unabated. Between 2002 and 2007, about 90,000 hectares of agriculture land across 25 Mandals in and around Hyderabad has been diverted for mega-projects and real estate. Another 63,000 hectares across 20 Mandals of Ranga Reddy District has been lost in the last 10 years. In fact, conservative estimates point out that a mind-boggling five lakh hectares of agricultural land has been lost in Andhra Pradesh in recent years.[5]

A case study in Hyderabad-Secunderabad shows how the villages and local people have been displaced due to hi-tech spaces, which are characterized by social and special segregation. These enclaves, for example, Infosys campus or the Indian School of Business, that are major points of contention-enjoy very high level of amenities, whereas, there are 17 villages in Cyberabad area, where civic amenities such as water and education are just not available. Another issue is that SEZs and other developmental activities attract migration of people from rural areas to urban areas in search of attractive work and wages. It is further working as a pull for urbanization and creating demand for housing. These housing demands are leading to the conversion of agricultural land into residential areas. As a result, cultivated land has been drastically declining. So food grain and vegetable prices are touching the sky. Directly, SEZs may be creating employment opportunities but indirectly harming the agriculture. Even if non-cultivable land is acquired for SEZs, indirectly it is reducing agriculture and its allied sectors. It is adversely affecting cattle rearing or cattle population, which is a substantial source of income for certain social communities. Not only reducing the income in the long run, fertility of the soil will decline along with ground water table.

Government of Andhra Pradesh has plans to install a pipeline capable of carrying a dedicated capacity of 20 million gallons of water per day for Fabcity SEZ coming up near Hyderabad. On an average, 7300 million gallons of water per annum are used by Fabcity alone. The list is endless.

The resistance and agitation have been taken by farmers against SEZs across the country including Andhra Pradesh. Even the best compensation packages only tend to look at the economic value of

the main crops. Besides the main crop, land provides certain foods, environmental services, wild fodder, and medicinal plants. Thus, those who entirely depend on the land, say artisans and pastoral communities will be at loss.

In the name of SEZ, agriculture and non-agricultural communities are losing their occupation and we are excluding them from development path as against 11th Plan objective of inclusive growth which would be based on the concept of sustainability.

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Changing nature of Management education - Relevant to the Indian Context

P. Harshavardhini Goud

Introduction

The development of management education can be traced back to the 18th century. From 18th century to 21st century, management education has seen lot of changes and development. Management education in India is predominately a derivative of western management thought and practice. Occasionally, management schools draw some inferences from Indian epics, shastras and practices. It may be worthwhile to notice that management itself as a discipline has evolved from fundamental disciplines of philosophy, psychology, behavioural sciences, economics, accounting, computer science, mathematics, statistics and industrial engineering. In India, management education is seen as elitist. Often, young men and women are attracted to management education, not because they need exposure and experience to create something wonderful for the benefit of society, but are usually motivated by the positive consequences associated with management education. 21st century India witnessed a sea change in its educational system. Process of liberalization, privatization, and globalization has, not only replaced traditional approach with a more efficient professional approach; but

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also introduced new age courses in accordance with industry demand which have more economic value in today's world. Management education is one among those which got a new dimension with this changing time.

Initially, Marketing, Finance and Human Resource Development were considered as functional areas of management. But now, management education covers many more functional areas like Operations Research, Information Technology, International Business, Supply Chain Management, Retail and much more to add to the list. India has witnessed a continuing growth in this sphere of education because of the rising demand for trained management graduates. Management education has become most sought after today. As a result, the private sector has entered in Indian management scenario and is investing an immense amount for this. Management education in India is not very old. After the establishment of the IITs, there was a dire need for similar institutions in the field of management education. Thus, came into existence Indian Institute of Management Ahmedabad (IIMA), followed soon after by one in Kolkata (IIMC).

Starting with the establishment of four Indian Institutes of Management Calcutta (1961), Ahmedabad (1962), Bangalore (1973), Lucknow (1984), now management education is being offered as full time/part time MBA programme by some leading universities in the country. Recently and particularly during the last 4-5 years, the country has witnessed a tremendous growth in the founding of management institutions, most of them in the private sector offering management programmes in different functional areas of management. Concurrently, there is a mushrooming of B-schools in the country (over 2,500 institutes, of which about 1940 are certified by the All India Council for Technical Education (AICTE)), leading to issues of quality. Management education in India was initiated just after independence with establishment of Indian Institute of Management. Since then, various changes, challenges issues and implication have been pointed out. According to Sangeeta Sahney, et al (2004), the Indian educational system has been subjected to fast, radical, and ever revolutionary changes in recent years. Panandiker, V. A (1991) pointed out that knowledge and knowledge-creation will be far more central to the management education of the future, rather than technology. He further added that humans will live not by bread and car alone, but far more by knowledge, wisdom and ideas. This fundamental transformation of management education is both inevitable and necessary because the present consumption patterns of mankind can only take it thus far in its evolution and no further. We are, therefore, going to experience, in the next decade, an altogether different focus of organizations and management systems. It will,

therefore, be necessary to anticipate and study some of their contours so that we design appropriate system of management education as early as possible. Sahu K.C (1991) emphasized that values are of utmost importance and are inseparable, irrespective of any form of education. Management education should produce persons with such value orientation, who, through example of dedicated hard work in a spirit of service, can change the attitude of the people they manage towards work, and towards each other to ensure quality of life and of work life. Margaret MacNamara et al. (1990) stressed on action learning in management education since management institutes are often criticized for focusing more on theory and on quantitative analysis, while neglecting interpersonal relationship and quantitative findings. It is often stated that management education should be experience-based, active, problem oriented and modified by feedback and action learning serves the purpose. A. Gill (2003) opined that due to globalization and advancement in information technology, the role played by management education in enhancing the country's knowledge base has been placed under a sharper focus. Thus, it has become imperative to look at management education from the market oriented perspective and take a strategic view to better align business education with the requirements of the global market.

Basu Sharma (1996) pointed out that internationalization of management has been promoted along several dimensions such as curricula challenge, research activities with both contents and outlet being relevant and executive development programmes. It seems that educational institutions and supplementary providers of management education have no choice but to rise to the challenge of global competition. L.R.Irala (2006) was of view that management education in India is at the cross roads. With the dawn of the new millennium, there has been exceptional growth in management institutes. To upgrade their competencies, the financial autonomy will be the key and academic autonomy the major drivers. Chowdhry, K. (1977) wrote is his article that, after independence, a combination of events, people and government policies came together in a unique way to professionalize management education in India. As a result of this unique interaction, several institutions of management came into being in the 1950s and 1960s.Since the very first institute for imparting management education was set up, almost five decades has passed. During this period, management education has been subject to radical and revolutionary changes. Management education can be more meaningfully viewed as a process, rather than a programme with twin objectives first, change in role behaviour and second, effective influence of individual practicing managers upon their organization. Management education in India today has acquired the characteristics

of a commodity, to be bought and sold in markets, like other commodities.

Present Situation in India

Today, managers are in great demand in every sector of the economy. India needs a huge reservoir each year of people who are trained for business and for management jobs. But it is a matter of concern whether the demand is for what they have been taught. In management education, quality has become a necessity. To make India an intellectual capital of the world, we have to create a dynamic environment, which can encourage superior quality management education institutes and efforts should be made to breathe life into management education. Government has taken initiatives in this direction by giving the nod for 7 more IIMs, taking the total number of the premier management school to 14. India already has 11 functional IIMs in Ahmedabad, Bengaluru, Kolkata, Lucknow, Indore, Kozhikode, Shillong, Tiruchirappalli, Ranchi, Raipur and Rohtak. The remaining three are to be set up in J&K, Uttarakhand and Rajasthan. Apart from IIMs, management education is being offered by the various universities, either through their own Business Managements departments, or their constituent or affiliated colleges. Moreover, autonomous institutes approved by AICTE and some universities are running distance education programmes. Some recognized institutes and universities are also offering 3 years part time programme in evening faculty for working executives. Foreign universities having collaborations in India and those having students exchange programmes with limited-time studies abroad are also imparting management education. New private universities like ICFAI (a national brand), Amity and several others are now coming up. According to Annual Report (2009-2010), published by Ministry of Human Resource Development, there were 20 Universities and 500 Colleges at the time of independence. As on 31.12.2009, there were 504 Universities and university-level institutions, 243 State Universities, 53 State Private Universities, 40 Central Universities, 130 Deemed Universities, 33 institutions of national importance established under Acts of Parliament five Institutions established under various State legislations. There are 25,951 colleges, of which 7,362 are recognized under 2(f) and 5,997 colleges recognized under section 2(f) and declared fit to receive grants under section 12(B) of the UGC Act, 1956).Table (1) shown below shows growth of AICTE approved technical institutes in the last five years. In 2008-2009, the number of institutes increased at an exceptional rate. Thus, this year can be called the golden year in respect to establishment of institutes. In the last 5 years, the number of AICTE approved colleges increased by almost 70% in total in various disciplines, whereas the number of

management institutes has seen a growth of 90%, in terms of number of institutes and growth of 123%, in terms of intake.

Management Education after the U.S. Financial Crisis and Satyam Incident

Western corporate world seems to be obsessed with operational efficiency and not necessarily effectiveness. Today, organizations centre more on performance rather than organizational purpose, which is perhaps the root cause of the morality crisis, governance issues, and slipshod behavior of corporate citizens in the overall global context. The financial crisis in U.S and Satyam incident in India has raised issues against management education. Western management education is based on the principle of 'individual excellence' and the concept of the 'economic man'. The financial crisis was the result of greed of economic man and opportunism which is directly the result of the way management education is being imparted, The modern management education in India stresses more on performance and very little on purpose. It equips the young men and women to generate wealth and does not provide them the capacity to enjoy and share this wealth. It motivates individuals to accomplish their objectives with or without regard to means. The criticisms directed at management education generally revolve around two issues: first, the crisis was brought about by managers educated in business schools which do not pay enough attention to social responsibility, ethics and governance; and, second, some theories or models are taught at management schools could be held responsible for the crisis, such as the principal-agent model or the portfolio model in finance. On other side, episodes like that of Satyam has given rise to a new controversy and forced one to make comparisons like Satyam vs. Enron, PWC vs. A.C. Nielson and Ramalinga Raju vs. Kenneth Lay and has questioned acumen and ethics of business managers. The future will see changes in business schools' curricula and management research. Future research will include questions of diagnosis and prediction and this will help in explaining and preventing future global economic meltdowns. Moreover, the need to teach business within a global context will be more emphasized. Economic impacts are felt around the world, whenever a major economy experiences challenges. It is also clear that developing economies like India need the attention and expertise from business school educators. Business education should fully encourage and stress the importance of socially responsible and honest conduct .Changes in curricula, particularly in MBA programmes, should cover ethics, good governance, sustainability and corporate social responsibility to a greater extent and imparted more rigorously. While much more could certainly be done to further the integration of those issues with the functional areas of management, there is

certainly room to stress integrative thinking, the importance of a global outlook and the development of responsible leaders. Other more significant changes inspired by the crisis could affect executive education and the development of specialized masters' programmes. Undergraduate programmes might be also impacted. Complication of developments in financial markets, coupled with the dynamics of globalization and the demands for responsible behavior will lead to a number of interesting new programmes and specializations at both the undergraduate and postgraduate levels. All this may lead to real innovations that might result in development of specialized masters' programmes, on one hand, and new multidisciplinary collaborations, on the other. Further, it would bring a hidden opportunity for business schools to contribute to the development of better organizations and institutions, and thus to serve society for the greater good.

Trends in Management Education in India

Management education plays an essential role in today's dynamic business environment. The rapid trend of globalization and technological changes has posed challenges for organizations to survive in the competitive world. As a result, the importance of management education has increased manifold. There are more than 2000 B-schools in India, where students pay a massive sum hoping to find their dream career after completing their programmes. Unfortunately, these business schools are not even able to place more than 50% of students, except a few top B schools. This is really an issue for concern and various reasons can be attributed for it. These reasons can be explained from institutes imparting education, from students seeking education, and affiliating authorities. Quality has deteriorated from both ends Institutes imparting education and student gaining education. There are fundamental issues of student input quality. In addition, there are fundamental issues of academic delivery quality as most run-of-the-mill colleges spend less than 10 per cent of their revenues on actual academic delivery. Most college owners complain of not being able to have enough admissions in spite of investing on college infrastructure and startup costs. And those that are able to fill capacity, admit anyone who applies for admission, thus resulting in poor input, leading to poor placements. After the introduction of ranking system for business schools, business schools opted for a proactive approach in making changes, although they focused primarily on product tinkering, packaging and marketing. A study on management education has shown that there will be a fundamental shift in business school product offerings - away from traditional MBA programmes and the trends of evolution of management education indicate that knowledge creation is becoming more student based (Friga, Bettis and Sullivan, 2003). This will result

in various changes, such as closer interaction among industry, students and the faculty. It has been stated that business schools, if they have to survive, have to focus on research to solve problems of enduring importance and to build such curricula that can actually prepare students to be effective in practicing the profession.

Implications for Management Education in India

In India, there are various bodies and councils that give affiliation or accreditation depending on the subject area. University Grants Commission (UGC) is responsible for coordination, determination and maintenance of standards, release of grants. Professional Councils are responsible for granting recognition to these courses. The statutory professional councils are:

All India Council for Technical Education (AICTE),
Distance Education Council (DEC)
Indian Council for Agriculture Research (ICAR),
Bar Council of India (BCI),
National Council for Teacher Education (NCTE)
Rehabilitation Council of India (RCI)
Medical Council of India (MCI),
Pharmacy Council of India (PCI)
Indian Nursing Council (INC)
Dentist Council of India (DCI)
Central Council of Homeopathy (CCH)
Central Council of Indian Medicine (CCIM)

AICTE is the formal body that gives recognition to management institutions, except those under universities. In contrast to other countries where accreditation is done for specific courses, in India, recognition is given to institutions as a whole, and not for specific courses. In India, recognition is based on facilities, faculty and infrastructure. India needs a professional body that provides accreditation to management institutes. Accreditation has to be linked to the fullness of the offering and the process orientation of the business schools, and that can best be performed by a professional body. Accreditation by a professional body will improve transparency in the ranking process. The accreditation should include assessing the mission of the college and its own strategic plan for upgrading the curricula and developing the teachers. Accreditation has to be a continuous process and it has to lead to continuous improvement in quality which could foster healthy competition among the business schools. The prerequisite for changing management education is a consensus based approach to accreditation in association with major stakeholders. One of the major changes taking place in management education is increased customization of programmes Accreditation has to consider the extent of customization of programmes. In the

Indian context, if accreditation has to lead to real improvement in management practices in real life, Indian Business Schools require a multi parameter benchmarking that could be used to grade Business School, which most of magazines used for their rating purposes. Indian government is also taking steps in this direction and has strongly put forward its intention related to quality in education. University Grant Commission has also issued performance-based guidelines for performance appraisal of Lecturers, giving due weightage to research work - thus encouraging going in for more research work and creation of knowledge. In India, not much attention has been paid to content and delivery part of the course which are the soul and heart of any programme. Management educations have to focus on context design and theme delivery modes. Detailed coverage has to be developed for each subject due attention need to given on the topics to be taught and method of delivery. Management education in India needs to be made more context-specific which can be done through cases, exercises, and experience- sharing. This will need willingness on the part of Indian business groups to share materials for case preparation, problem solving and simulations that are prepared for the respective business contexts. Since management is a practice oriented domain, management education has to incorporate an element of on-the-job training. This will need a mix of concepts, cases, exercises and needs to change the way management education is being imparted. Today, it seems to lay more emphasis on retention, rather than understanding, learning and application of concepts. More emphasis is required on the application part which can do by introducing case studies, role plays, as well as simulation. Management education is about working in teams and for managing teams, considerable attention need to be given to business strategy, market planning, business negotiations, leadership, business ethics and team work.

Emerging Issues of Management Education in India

This section discusses a number of issues that are relevant to management education, in general, and management education in India, in particular. Management education in India has not changed as per the requirements of the industry. Before this gap widens further, proper steps need to be taken. In this section, we aim to discuss various emerging issues of Management Education in India which can helps us to bridge this gap and produce managers as per requirement of Industry and society and respond to challenges that come with dynamics of internationalization. Various committees have suggested improvements in management education. However, there have been no noteworthy changes

1. Dedicated Governmental Body for Management Education

In India, governance of technical and management education is looked after by All India Council for Technical Education and its subsidiary, the Board of Management Studies. Since both technical and management education have different requirement, so it definitely call for a different body which could specifically look for issues related to improvement in management education which should be accountable for enabling independent institutional mechanism to specifically deal with management education that could lead to enhancement of standard of management education and give it a better focus. As stated in an article by Mr. R. Gopalakrishnan, a National Task Force on Management Education should be appointed that could look into the possibility of formation of All India Council of Management Education, quite independent of AICTE. Issues like quality of faculty and research, interaction with industry and academia to produce world class managers, and other issues of importance should also be addressed by this Task Force.

2. Quality of Faculty

AICTE and University Grant Commission has given sanction and affiliation to a large number of institutes, but were unable to produce competent faculty to teach in management courses, which has created a demand-supply gap and resulted in low standard quality of the faculty. Institutes are engaged in appointing new faculty member on low salaries and heavy teaching load which further deteriorates their quality and they are left with no time for further development, and involving part time faculty which had little or no involvement with the institutes. Generally, they give lecture prepared from textbooks or their company based experience. The quality of management remained inferior in the sense that they do not pay adequate attention to application of knowledge, understanding of concepts and development of managerial skills.

Curriculum Design and Developing Material Relevant to the Indian Context

Developing a curriculum is a challenging task and has to be continuously updated to keep pace with the advancements. Curriculum should be change-driven and periodically reviewed to match the industry needs. But in most of Indian universities and B Schools, it takes years to get syllabus revised due to bureaucratic setup and private B School also don't show much enthusiasm towards revision of syllabus because it may call for appointing new faculty and updating existing faculty which could be a costly issue. Institutes imparting management education should ensure to revise their syllabus. Course content need, not just be latest but also country-specific. It is seen that many of ideas and theories have been successful in the countries of their origin. We don't have

much of Indian specific case studies which could help in bringing the congruence and rationality between what is taught and what is practiced.

4.Emphasizing Research

Management institutions do not provide a conducive environment that is supportive of research. Management institutes needs to work in this direction. Research not only leads to updation of knowledge in the concerned subject, but also leads to knowledge creation. Promoting a research culture in a management institutes requires change of mind setup on the part of the management. They need to look beyond just making money. Management institutes should inculcate proper motivation and interest among faculty for research. This can be done by providing incentives to faculty involved in research, giving due weightage to research activities and providing a good library support system. University Grant Commission has already taken steps in this direction by giving due weightage to research and publication for promotions. This need to be extended and implemented, not only in government universities and institutes, but all institutes imparting business education.

5. Corporate Governance for B-Schools

Corporate Governance has been the buzzword for the last few months especially after the financial crisis in U.S.A and Satyam case in India. Lack of corporate governance system in management institutes is one of the major reasons for fall in quality management education. Corporate governance has to be made a part of accreditation. Government must take the governance of management education away from AICTE and a strong monitoring system and statutory reporting on the lines of SEBI, handled by independent management specialists should be in place. There is a need to introduce independent audit committees for managing the B-Schools. Corporate governance should include mandatory disclosure by institutions on faculty qualification, books and journals in library, computer labs, placement records and other required information that could be useful for students while choosing institutions. According to UGC norms, institutes have to display this all information on the internet but there is a big difference between the ground realities and information displayed on the internet or filed with the concerned statutory bodies. Corporate Governance should ensure a heavy penalty for any such deviation. The AICTE has little muscle to discover these and other misdeeds. Very rarely have disobedient institutions been made answerable or penalized. Institutes are imparting courses on corporate governance (CB), but they hardly practice CG themselves.

6. Triad of Academic-Industry

Development of industry interaction is an evolutionary process**.**

Industry interaction has to be emphasized to a greater extent so that students can be exposed to real problems of the industry. In the present curriculum, student are exposed to six to eight weeks training which is not adequate to understand dynamics of industry in this era of liberalization and globalization. This needs to be increased say to a full semester. Assessment should also be based on internship authenticity and learning. As stated earlier, enhancement of industry exposure which will lead to enhancement of experiential learning. Exposing students to real life situations which are more complex, demanding, critical and challenging, will bring them closer to reality. Faculty interaction with executives should be enhanced by increasing participation of industry experts in academics, either by appointing them as full time or part time faculty. Institutions should be encouraged to arrange tie ups with business houses.

7. Customization of Specialization

Customization is the need of the hour. Every industry has its own set of challenges and dynamics, and requires specific skill-sets and expertise. This could be only done by introducing specialization in the concerned field. Management Education, today, is not just confined to areas as Marketing, Finance and Human Resource Management, its requirement is felt in growing areas of business such as hospital management, disaster management, infrastructure management and ITES, which need faculty specialization curricula customization, and specific material development. Though some B-Schools has taken the initiative in extending boundaries of management education by introducing courses in disaster management, their course contents is questionable as they are using material designed for other context in these courses without examining its contextual validity. These businesses need customized course content specially designed for the course, specialized faculty and material development. Hardly any attention is paid to these factors, leading to poor quality management education in India.

8. Multiple Perspectives

Management education is a value-driven field, but its value is deteriorating, not just because of the way it is imparted, but also due to its nature. Management education need to inculcate multiple perspectives since technological, organization and personal perspectives could differ. Linstone pointed out that management is all about grappling with multiple perspectives. Management education need reconstruction with explicit emphasis on political, ethical and philosophical nature of management practice and managers need to attend to interpersonal relationships, feeling, stress, emotional outburst, politics, and difference in opinion and like.

9. Exposure to Real Business Issues

As stated earlier, there is need for enhancing industry exposure which will lead to enhancement of experiential learning. Exposing students to real life situations which are more complex, demanding, critical and challenging would be a valuable learning experience for them.

10. Inculcating a Global Mindset

Learning is a relative concept. Today, success depends how fast you are enhancing your knowledge, sharpening your skills and pace of learning. In the era of Globalization, where information is increasing in Pico seconds, mastering knowledge and skills have become essential. If India has to compete globally, we need manager with world class talent which calls for developing a new approach of imparting teaching and learning. A global mindset need to be developed .This means that each business school should create a differentiated mix of teaching and training to develop, not just managers, but global mangers.

Conclusion

It goes without saying that that good quality management education is even more relevant in the "global era". The ultimate challenge of management education approaches is to become more practical oriented and industry focused. The reason being: theory-based developments and teachings are worthless, unless these can be applied to concrete situations when a management issue arises. Management education need to be holistic, targeted and customized with the aim to remove the gap that exists between industry requirements and academic curriculum focusing on attitude, corporate awareness, grooming and developing managerial skills. Industry interaction has to be strengthened by inviting senior persons from the industry to deliver lectures and ensuring student get associated with live industry projects. Learning needs to student-centric, resulting in development in all areas such as analytical reasoning, lateral thinking, and solving case studies. Mentoring and career counseling has to be introduced Most B-schools claim to have it, but only as a lip service. If Management education in India has to really extend its image on the global stage, the B-Schools, the industry and government need to put their heads together to improve the management education in India.

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Role of Communication in 'Neeru-Meeru' programme

V.Sudhakar

Introduction

Community based media ensure media pluralism, diversity of content and the representation of society's different groups and interests. Community media encourages open dialogue and transparency of administration at the local level and offer a voice to the voiceless.

The success of any rural developmental scheme depends on proper formulation of the communication policy. The nature and character of the state must be reflected through mass media. In a contemporary rural society, media must bring about necessary policy changes, so that there is an effective use of the communication channel in popularizing rural developmental programmes.

Water conservation/Neeru-Meeru programme is a different and novel concept. It uses different communication tools to create awareness among the farmers/beneficiaries. The impact of the mode of communication, effectiveness of communicational tools and awareness of the conservation of water programmes have to be understand and there is a need to undertake a detailed study into various elements involved in this programme.

Water scarcity is increasing day by day since only nine per cent of

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the normal rainfall percolates into the ground. Hence, there is a need for improving water percolation. It requires different activities and community participation is a must. In this study, the need for people's participation, accessibility of information related to groundwater and various activities under water conservation that need to be disseminated to the real beneficiaries and farmers are discussed.

Material And Methods

The field work was conducted in Gotigarpally, Malchelma Villages in Medak district. Suitable Neeru-Meeru/water conservation activities and size of the sample were selected in both the villages. The reason for selecting two villages was mainly to obtain comprehensive information about the water conservation activities. Social development and political intervention in implementing the programme was compared in both the villages. Based on the secondary data available with the water conservation mission headquarters at Hyderabad, the Medak district was selected for in-depth study. Before entering in the villages, a lot of secondary data regarding watershed, Neeru – Meeru activities were collected through several agencies involved in these programmes. The researcher has made half a dozen visits to the selected villages and established rapport with the farmers, village administration and advocacy groups in the village. Several meetings were organized with the user groups, self help groups, farmers' groups, in both the villages. For collection of data for this study, a structured questionnaire was prepared with open and closed ended questions to get the detailed field level information regarding this study. The researcher also conducted a pilot survey using unstructured interview schedule to know about the area. The primary data was collected by using structured interview schedule among the beneficiaries.

For the required data, the researcher made door to door survey with the help of CWAS NGO representatives. Before collecting the structured interview data, the researcher approached the respondents in their residences and explained the purpose of the survey and importance of the survey.

Results And Discussion

The comparative study revealed that Malchalma village is socio-politically well advanced with adequate exposure to the state and national levels happenings. However, Gotigarpally is a remote village, without proper road connectivity. The village is connected to the Zahirabad – Tandur main road with a 3 Km kacha metal road. Socially and politically the village is not much forward.

Due to political interference in the Neeru-Meeru programme, achievements were not up to the mark in Malchalma. Malchalma is politically a Congress stronghold. Former Medak M.P., Late Baga Reddy hailed from this village. Lakshmana Rao used development to represent "the complicated pattern of economic, social and political

changes that take place in a community as it progresses from traditional to a modern status. These changes include political consciousness, urbanization, mobility, illiteracy, media consumption and a broad general participation in nation building activities" **(Rao, 2005).** Ninety per cent of respondents (**Table 1**) are involved in water conservation activities. Ten per cent of the respondents were not taking part in the programme. 57.5 per cent of the respondents (**Table 2**) are involved in watershed management, 20 per cent of the respondents are involved in Neeru – Meeru, 17.5 per cent expressed that Neeru-Meeru and watershed are being implemented with same objective. 87.5 per cent of the respondents (**Table 3**) had knowledge about water conservation activities. Only 12.5 per cent of the people did not have knowledge about water conservation programmes.

Effective communication source for the beneficiaries in water conservation is video films (**Table 4**) (80%). The results indicate that video films, followed by Television (60%), newspapers (60%) are more effective tools, demonstrations (55%) are also effective communicational tool with IIIrd rank. Field visits (47.5%) also influence the beneficiaries (IVth rank), radio (45%), Kalajathas (37.5%), wall posters (20%), rallies (17.5%), wall writing (15%), audio (7.5%), films (5%) plays a vital role in creating awareness as well as getting information. Most of the information is obtained from non- governmental organizations (NGOs) (70%), (**Table 5**) and governmental institutions and officers (27.5%). Radio, TV, Newspapers (32.5%) also play an important role in transfer of technology. Media habits of Malchalma village were watching television and reading newspapers. Landlords and employees of the village were regular subscribers of newspapers like *Eenadu*, *Vaartha, Andhra Bhoomi, Andhra Prabha* and *Andhra Jyothi*. A few TV sets are available with landlords and employees. In the process of transmission of farm technology, the rural press is more significant. The written word enjoys more credibility than the spoken words on the electronic media and endures longer **(Jain, 1980).** Hence, the print medium is to be considered more popular among the educated, serious and busy people. Most of the villagers are depended on opinion leaders like teachers, big farmers, government officials (27.5%), and non–governmental organizations (70%) for any information regarding developmental programmes in the village. When there are more radio sets, and newspapers in the society, the per capita income, literacy, and urbanization also are found to increase proportionately **(Schramm and Ruggeh, 1967).** Forward castes' (Reddy's) domination is more in the village. Decisions on any developmental activity in the village are taken at the higher level, i.e., forward caste landlords. According to Echeverria, development must be considered as the break-up of the vicious circle of poverty, ignorance, over-population, poor nutrition, diseases and external dependencies **(Echeverria, 1981).**

The results (**Table 6**) indicate that the available information on water conservation activities creates interest (65%), available information is sufficient (65%), 22.5% of the respondents do work on their own knowledge, 2.5% of the respondents opined that it is an irrelevant information. Results (**Table 7**) indicate that participatory rural appraisal (62.5%) is a more effective tool to motivate farmers. Video presentations (55%) are also effective tools in water conservation activity to motivate beneficiaries to take up the activity. Field visits, training and non-governmental organizations representatives and state government officers were the main source of communication in the village (70%). As Chatterjee (1991) observed, in the global context, mass media have to play a bigger role in bringing about environmental awareness. At the national and regional levels also, mass media have a vital role to play in creating awareness. At local levels, various governmental, non-governmental organizations (NGO's) institutions and interpersonal channels have a great role in creating awareness among people. And also communication has a potential role to play in conservation of water and the Neeru – Meeru programme by educating the people, providing more details and explaining complexities. With the suggestions of the project implementing agency's watershed development team had execute the civil works for conservation of rainwater. During 1996-2000, the project implementing agency (PIA) used VCR technology for creating awareness on watershed programmes in many districts in the state. Success stories on watershed activities were shown to the villagers during the night time. It helped the implementing agencies to mould their attitudes towards the programme and many people voluntarily agreed to participate and gave concurrence for executing the works in their fields.

The results (**Table 8**) indicate that information given through demonstrations (72.5%) were more useful. 47.5 per cent of the respondents said that the audio visual mode of information is more effective. 32.5 per cent of the respondents felt that the given information could be understood by a lay man. Majority of the respondents (**Table 9**) complained that the information is not reaching all the beneficiaries in the villages, 27.5% of the respondents felt dissatisfied. Fifteen per cent of the respondents opined that it is reaches only big farmers, 12.5 percent of the respondents reacted that for their information needs, they had to depend on the big farmers in the villages. Ten per cent of the beneficiaries stated that most of the details regarding water conservation and other information were kept secret by some groups.

Coming to this Neeru-Meeru programme, the details about the programme mainly discussed at Gram Sabha meetings, organized by the project implementing agency (PIA). Most of the information (70%) regarding Neeru-Meeru to the Malchalma was provided by the PIA. All the activities, and execution of various works were discussed and the

beneficiaries convinced by the watershed committee (WC) in the Gram Sabha meetings, farmer-wise execution of works were identified and a detailed action plan was prepared. Thus, the communication flow was expert oriented and top to down in nature.

57.5 per cent of the respondents (**Table 10**) felt that the given information was not effective. 15 per cent said it was irrelevant, 7.5 per cent expressed not useful, 5 per cent expressed information provided by the authorities is understandable by the farmers. It emerged that the Neeru-Meeru activity was not very successful in Malchalma. Clear cut division in politics was one of the hurdles for implementing the project. On the other hand, Gotigarpally is less influenced by external forces, in comparison with Malchalma. Gotigarpally is mostly inhabited by backward castes and scheduled castes. Despite the remote location of the village, the inhabitants are very much interested in the developmental programmes. Consensus among the villagers and beneficiaries of the Neeru-Meeru was the only mantra for success in the village. Beneficiaries voluntarily come forward to take up the conservation of water works in their fields. Varghese asserted that the transfer of technology for development depends closely on communication. If development societies are to be moved along the path of modernization, they need more sophisticated and effective communication for social and political mobilization, national integration, learning, social education and extension **(**Anuradha Kumar, 2002**).**

This survey has brought the truth in the statement 'Seeing is believing'. Most of the beneficiaries of water conservation works felt that exposure visits were very useful for them to take up works in their fields, 75 per cent of the respondents (**Table 11**) reacted positively. 67.5 per cent of the respondents expressed that it can be worked out for knowing the works, for unknown people. 20 per cent of the respondents were dissatisfied about the exposure visits. In many instances, communication flow is top to bottom. All the policy decisions taken at the district and state levels were implemented through the PIA, with the support of watershed committee (WC). Information regarding this had been generated at state level and implemented at the grassroots level. All the information comes through the water conservation mission (WCM), in the form of documents, brochures, pamphlets, video cassettes, Newsletters, to the concerned PIA. The PIA, which is involved in watershed development, made the information available to the watershed committee (WC), before it reached the beneficiaries. In this process, verbal and horizontal mode of communication flow was taking place. Watershed Development team (WDT) is the primary agency to communicate about the various programmes under water conservation/ Neeru-Meeru programmes to the beneficiaries. The concept of Neeru-Meeru programme envisages creation of awareness amongst people, and ensuring their participation in the land and water conservation.

Emphasizing the role of communication in development, Dube remarked that a well-drawn project is sure to fail unless it is supported by an imaginative communication programme **(Dube, 1967).**

It can be concluded that the mode of communication flow in the Neeru - Meeru programme to the beneficiaries was found to be adequate. One-to-one mode of communication is satisfactory. But top-to-down mode of communication does not reflect the beneficiaries' requirements and opinions.

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Table 1: Involvement of respondents in water conservation activities
N = 100 (%)

Yes	90 (%)
No	10 (%)

Table 2: Programmes for conservation of water by respondents
N = 100 (%)

Neeru-Meeru	20 (%)
Watershed	57.5 (%)
Watershed + Neeru-Meeru	17.5 (%)

Table 3: Knowledge on water conservation activities
N = 100 (%)

Yes	87.5 (%)
No	12.5 (%)

Table 4: Source of communication channels to the respondents
N = 100 (%)

Source	%	Rank
Radio	45 (45%)	5
Television	60 (60%)	2
Newspapers	60 (60%)	2
Wall posters	20 (20%)	7
Films	5 (5%)	11
Demonstrations	55 (55%)	3
Video films	80 (80%)	1
Audio cassettes	7.5 (7.5%)	10
Kalajathas	37.5 (37.5%)	6
Rallies	17.5 (17.5%)	8
Wall writings	15 (15%)	9
Field visits	47.5 (47.5%)	4

Table 5: Source of information on watershed or Neeru-Meeru, utilized by Respondents
N = 100 (%)

Government Institutions	27.5 (%)
NGO's	70 (%)
Gossip groups	12.5 (%)
Radio, TV, Newspapers	32.5 (%)

Table 6: Information utility in water conservation works
N = 100 (%)

Creates interest	65 (%)
Sufficient information on activities	65 (%)
Beneficiaries doing works on their own knowledge	22.5 (%)
Irrelevant information	2.5 (%)

Table 7: Nature of Communication tools
N = 100 (%)

Explained through posters	35 (%)
PRA exercise	62.5 (%)
Video presentations	55 (%)
Pamphlets	50 (%)

Table 8: Levels of understandability of information
N = 100 (%)

It is educative	12.5 (%)
Lay man can understand	32.5(%)
Audio-visual is more effective	47.5 (%)
Information given through demonstrations more effective	72.5 (%)

Table 9: Reachability of information to the respondents
N = 100 (%)

It is reaches only big farmers	15 (%)
Not reached to every one	22.5 (%)
Information keeping secrete	10 (%)
Depending on big farmers	12.5 (%)

Table 10: Utility of the information among the respondents
N = 100 (%)

Information is not useful	7.5 (%)
Can not understand	5 (%)
Irrelevant information	15 (%)
Works were doing on our own skills	57.5 (%)

Table 11: Uses of exposure visits with regard to water conservation
N = 100 (%)

Can understand works done at the place	67.5 (%)
Helps to construct, in our own fields	75 (%)
Because providing free transport, going visits	20 (%)
Not much useful	20 (%)

ఆంధ్రప్రదేశ్ గిరిజన సామాజిక సాంస్కృతిక అంశాలు – మాతృ భాషల్లో ప్రాథమిక విద్య, దృశ్యశ్రవణ పరికరాల పాత్ర

కె. రమేష్ కుమార్ భాషాశాస్త్ర విభాగం ఉస్మానియా విశ్వవిద్యాలయం హైదరాబాద్.

1. పరిచయం :

భాష మానవాళికి దేవుడు ఇచ్చిన వరం. భాష మూలాన మానవుడు ఇతర జీవరాశలకంటే ఉన్నత స్థానంలో ఉన్నాడు. మానవుల భాషను జంతువుల భాషతో పోలిస్తే, మానవుల భాషలో ద్వైధ నిర్మాణ (Duality of Patterning) లక్షణం – ధ్వనుల నుంచి పదాలను, పదాల నుంచి వాక్యాలకు ఏర్పాటు చేసుకునేగుణం ఉంది. కానీ జంతువుల్లో ఆహార, పానీయాలకో, భయాందోళనకో గురియైనపుడు మాత్రమే భాషను వాడుకోగల ుగుతున్నాయి. అందువల్ల జంతువుల భాష సంవృత వ్యవస్థ (closed system) అయితే, మానవుల భాష వివృత వ్యవస్థ (open ended system).

భారతదేశం భిన్న జాతులకు, సంస్కృతులకు, విభిన్న భాషలకు ఆలవాలం. మన దేశంలో దాదాపు 200 భాషలు జనవ్యవహారంలో ఉన్నట్లు అంచనా. 1961వ సంవత్సరం జనాభా లెక్కలు, 1652 మాతృ భాషలు వాడుకలో ఉన్నట్లు సూచిస్తున్నాయి. ఈ భాషలు నాలుగు నుంచి ఆరు భాషా కుటుంబాలకు చెందుతాయి. మనదేశంలో దాదాపు 613 గిరిజన తెగలకు చెందినవారున్నారని (గవర్నమెంట్ ఆఫ్ ఇండియా, 1978), వారు 304 మాతృభాషలు మాట్లాడతారని, వీటిని 101 భాషలకు కుదించవచ్చని అంచనా. (అణ్ణామలై, 1990). ఆంధ్రప్రదేశ్‌లో 23 జిల్లాలున్నాయి. వీటిలో నాలుగు రాయలసీమ జిల్లాలు, పది తెలంగాణ జిల్లాలు, తొమ్మిది కోస్తా జిల్లాలు. ఈ రాష్ట్రంలో ఉన్నంతమంది గిరిజనులు మిగతా దక్షిణ భారత రాష్ట్రాలలో లేరంటే ఆశ్చర్య పడాల్సిన పనిలేదు. ఆంధ్రప్రదేశ్‌లో 33 గిరిజన తెగలకు చెందిన వారు నివసిస్తున్నారు. వీరు ముఖ్యంగా ఆంధ్రప్రదేశ్ సరిహద్దు ప్రాంతాలలోని ఏజన్సీల్లో నివసిస్తున్నారు. ఆంధ్రప్రదేశ్‌లో 7,62,10,007 మంది జనాభా ఉన్నారని,

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2001 జనాభా లెక్కలు తెలుపుతున్నాయి. వీరిలో 6.59% అంటే 50,24,104 మంది గిరిజనులున్నారు. జిల్లా వారిగా ఉన్న గిరిజనుల జనాభా లెక్కలు–2001 సంవత్సరం ప్రకారం కింది విధంగా ఉన్నాయి.
గిరిజనుల విద్యా బోధనకోసం 10,281 విద్యా సంస్థల గిరిజన సంక్షేమ శాఖ నడుపుతున్నది. ఈ విద్యా సంస్థల్లో 3,26,737 మంది విద్యార్థులు విద్యాభ్యాసం చేస్తున్నారు. 2001వ సంవత్సరం జనాభా లెక్కల ప్రకారం, గిరిజనుల్లో అక్షరాస్యులు 26,19,983 మంది మాత్రమే. అంటే మొత్తం జనాభాలో 30.68% మాత్రమే అక్షరాస్యులని తెలుస్తున్నది.

2. ఆంధ్రప్రదేశ్ గిరిజనులు – భాషలు, సంస్కృతులు :

ఆంధ్రప్రదేశ్ గిరిజనులు నివసించే ప్రాంతాలు, తెగలు లక్షనాల ఆధారంగా, గిరిజన ప్రాంతాలను అయిదు భౌగోళిక ప్రాంతాలుగా విభజించవచ్చని మోహన్‌రావు (1993) సూచించారు. అవి:

(I) గోండు–కొలామి ప్రాంతం : ఆదిలాబాద్ జిల్లాలోని గిరిజన ప్రాంతాలు దీని కిందికి వస్తాయి.
(II) కోయ–కొండరెడ్డి ప్రాంతం : కరీంనగర్, వరంగల్, ఖమ్మం, పశ్చిమ, తూర్పు గోదావరి జిల్లాలు.
(III) కోంధ్–సవర ప్రాంతం : విశాఖపట్టణం, విజయనగరం, శ్రీకాకుళం జిల్లాల గిరిజన ప్రాంతాలు.
(IV) చెంచు ప్రాంతం : మహబూబ్‌నగర, నల్గొండ, కర్నూలు, ప్రకాశం, గుంటూరు, జిల్లాల గిరిజన ప్రాంతాలు.
(V) మైదాన ప్రాంతాలు : యానాదులు, ఎరుకలవారు, బంజారాలు, నివసించే ప్రాంతాలు.

ఆంధ్రప్రదేశ్‌లో గిరిజనులు నివసించే జిల్లాలు వారు మాట్లాడే భాషల వాడుక కింద పట్టికలో వివరించడం జరిగింది.

ఆంధ్రప్రదేశ్‌లో గిరిజన తెగలవారు భాషల వాడుక

క్రమ సంఖ్య	గిరిజన తెగ	నివసించే జిల్లాలు, భాషలు
1.	అంధ్	ఆదిలాబాద్, మరాఠీ(ఇంట్లో), తెలుగు
2.	బగత	విశాఖపట్టణం, విజయనగరం, శ్రీకాకుళం, ఒరియ(ఇంట్లో), తెలుగు
3.	భిల్	ఆదిలాబాద్, గోండి(ఇంట్లో), తెలుగు
4.	చెంచు	కర్నూలు, ప్రకాశం, మహబూబ్‌నగం, తెలుగు
5.	గదబ	శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం, గదబ(ఇంట్లో), తెలుగు ఒరియ
6.	గోండు/నాయక్	ఆదిలాబాద, గోండి(ఇంట్లో), తెలుగు, పోడులు
7.	గౌడు	శ్రీకాకుళం, విజయగరం, విశాఖపట్టణం, ఆదివాసి ఒరియ, తెలుగు(ఇంట్లో)
8.	హిల్ రెడ్డి	ఖమ్మం జిల్లా, తెలుగు
9.	జాతాపు	శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం, కువి(ఇంట్లో), తెలుగు
10.	కమ్మర	శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం, తెలుగు తూర్పు గోదావరి, పశ్చిమగోదావరి
11.	కట్టునాయకన్	తమిళనాడు రాష్ట్రం నుంచి (ఉద్యోగ రీత్యా), కట్టు నాయకన్(ఇంట్లో) వలస వచ్చ పట్టణ ప్రాంతాల్లో నివసిస్తున్నారు తమిళం
12.	కొలామి	ఆదిలాబాద్, కొలామి(ఇంట్లో),తెలుగు
13.	కొండదొర	శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం, కొండ(కూబి)(ఇంట్లో) తూర్పుగోదావరి, పశ్చిమ గోదావరి, తెలుగు,ఆదివాసి ఒరియ
14.	కొండ కాపు	శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం, తెలుగు తూర్పు గోదావరి, పశ్చిమ గోదావరి
15.	కొండ రెడ్డి	తూర్పు గోదావరి, పశ్చిమ గోదావరి, ఖమ్మం, తెలుగు
16.	కోంధ్/కొంద్/	శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం, కువి(ఇంట్లో), తెలుగు, కంధ, ఒరియ
17.	కొటియా	విశాఖపట్టణం, విజయనగరం, ఒరియ(ఇంట్లో), తెలుగు

18.	కోయ	పశ్చిమ గోదావరి, తూర్పు గోదావరి, ఖమ్మం, కోయ(ఇంట్లో), తెలుగు వరంగల్
19.	కులియా	విశాఖపట్టణం, ఒరియ(ఇంట్లో),
20.	లంబాడి	ఆంధ్రప్రదేశ్‌లో చాలా జిల్లాలు ఈ కిందివి, తెలుగు బంజారా, మినహా తూర్పు గోదావరి, విశాఖపట్టణం, లంబాడి(ఇంట్లో),తెలుగు విజయనగరం, శ్రీకాకుళం
21.	మాలి	విశాఖపట్టణం, విజయనగరం, శ్రీకాకుళం, ఒరియ(ఇంట్లో) తెలుగు
22.	మన్నెదొర	విశాఖపట్టణం, శ్రీకాకుళం, తూర్పుగోదావరి, తెలుగు(ఇంట్లో) ఒరియ
23.	ముఖదొర	విశాఖపట్టణం, శ్రీకాకుళం, తూర్పుగోదావరి, తెలుగు(ఇంట్లో) ఆదివాసి ఒరియ
24.	నాయక్ పోడ్	ఆదిలాబాద్, కరీంనగర్, వరంగల్, ఖమ్మం, తెలుగు
25.	నాయక్	శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం, తెలుగు తూర్పు గోదావరి, పశ్చిమ గోదావరి
26.	పర్ధాన్	ఆదిలాబాద్, మరాఠి(ఇంట్లో) తెలుగు
27.	పొర్జ	విశాఖపట్టణం జిల్లాలో ఎక్కువగాను, తక్కువ, పొర్జ (ఇంట్లో) సంఖ్యలో శ్రీకాకుళం, తూర్పు గోదావరి, జిల్లాలో
28.	రెడ్డి దొర	విశాఖపట్టణం, తెలుగు
29.	రొన, రెన	విశాఖపట్టణం, విజయనగరం, ఒరియ(ఇంట్లో), తెలుగు
30.	సవర	శ్రీకాకుళం, విజయనగరం, సవర(ఇంట్లో), తెలుగు, ఒరియా
31.	తోటి	ఆదిలాబాద్, గోండి(ఇంట్లో), తెలుగు
32.	వాల్మీకి	విశాఖ పట్టణం, తూర్పుగోదావరి, శ్రీకాకుళం, తెలుగు
33.	యానాది	నెల్లూరు, చిత్తూరు, ప్రకాశం, తెలుగు
34.	ఎరుకల	ఆంధ్రప్రదేశ్‌లోని మైదాన ప్రాంతాల్లోని అన్ని, ఎరుకల(ఇంట్లో),తెలుగు జిల్లాల్లో నివసిస్తున్నారు

2.1 ఆంధ్రప్రదేశ్ గిరిజన సంస్కృతి:

సంస్కృతి అనే మాటకు 200 పైగా నిర్వచనాలు ఉన్నాయి. వీటిలో ఇ.బి. టైలర్ ఇచ్చిన నిర్వచనం ప్రామాణికమైందని చెప్పవచ్చు. ఈ నిర్వచనం ప్రకారం "సమాజంలోని వ్యక్తుల, సమూహాల, 'అనుభవాలు' అన్నీ సంస్కృతి అంశాలుగ ఉంటాయి. "జ్ఞానం, విజ్ఞానం, విశ్వాసం, కళ, నీతి, చట్టం, ఆచార వ్యవహారాలేగాక, మానవుడు, సంఘ జీవిగా ఆర్జించిన శక్తియుక్తులు, అలవాట్ల సమాహారమే సంస్కృతి (వెంకటేశ్వర రెడ్డి, 1991). ఈ నిర్వచనాన్ని దృష్టిలో ఉంచుకొని గిరిజన సంస్కృతులను పరిశీలిస్తే అవి గిరిజనేతరులకంటే ఏ విధంగా భిన్నమో అర్థమవుతుంది. గిరిజనుల విశ్వాసాలు, కళలు, నీతి, ఆచార వ్యవహారాలు, ఆహారపు అలవాట్లు భిన్నంగా ఉంటాయి. భాషకు సంస్కృతికి దగ్గర సంబంధముంది. ఏజాతి సంస్కృతి అయినా అది ఆ జాతివారి భాష ద్వారా వ్యక్తమవుతుంది. ఈ కింది పేరాల్లో ఆంధ్రప్రదేశ్‌లోని గిరిజనుల సంస్కృతులను క్లుప్తంగా వివరించడానికి ప్రయత్నించడం జరిగింది.

(1) గోండులు :

వీరు ఆంధ్రప్రదేశ్‌లోని ఆదిలాబాద్ జిల్లాలోనూ పొరుగు రాష్ట్రాలైన మహారాష్ట్ర, మధ్యప్రదేశ్, ఒరిస్సా, ఛత్తీస్‌గఢ్, రాష్ట్రాలలో కూడా ఉన్నారు. వీరు ఈ రాష్ట్రాలలోనే కాక జార్ఖండ్‌లో తూర్పు ఈశాన్య రాష్ట్రాలలో వలస వెళ్ళి నివసిస్తున్నారు. వీరు మధ్య భారతదేశంలో ఎక్కువగా నివసిస్తుండడం వల్ల ఆ ప్రాంతాన్ని గోండ్వానా అని కూడా అంటారు. గోండులు సంఖ్యాపరంగా మిగతా ద్రావిడ గిరిజనులందరికంటే ఎక్కువగా ఉన్నారు. వీరిలో దాదాపు 30 తెగలవారు ఉన్నారని అంచనా (రామయ్య, రామకృష్ణారెడ్డి, 2005). అందులో ముఖ్యమైన తెగలవారు : అభుజ్ మరియాలు, బైసన్‌హార్న్ మరియాలు, దొర్ల, మురియా, రాజమురియాలు, రాజ్ గోండులు, పర్ధాన్లు, తోటీలు. గోండులు తమను కోయ్‌తూర్ అనీ, తమ భాషను కోయ భాష అనీ అంటారు. ఇతరులు వీరికి పెట్టిన పేరు గోండులు, వీరి భాష గోండి. ఈ భాష మాట్లాడే గిరిజనులు అయిదు రాష్ట్రాలలో విస్తరించి ఉండడంచేత, దీనిలో

చాలా మాండలికాలున్నాయి.

గోండు సమాజాన్ని పన్నెండు సగాలుగా శ్రీపహాన్డికుపార్‌లింగో విభజించాడని, ఆయనకు జంగోపేన్ రాయితడ్ అనే దేవత ఆ సమయంలో సహాయం చేసిందని గోండుల నమ్మకం. గోండు సమాజంలోని పన్నెండు సగాలు: (1) ఉందామ్‌సగా – 'ఒకదేవత (ఘట్టం)', (2) ఖందావ్‌సగా–'రెండు దేవుళ్ళు (ఘట్టం)', (3) చిందావ్ సగా 'మూడు దేవుళ్ళు (ఘట్టం)' (4) నాల్వెన్ సగా – 'నాలుగు దేవుళ్ళు (ఘట్టం)', (5) సియ్వేన్ సగా – 'అయిదు దేవుళ్ళు (ఘట్టం)', (6) సార్వేన్ సగా – 'ఆరు దేవుళ్ళు (ఘట్టం)', (7) ఏడ్వేన్ సగా 'ఏడు దేవుళ్ళు (ఘట్టం)', (8) అన్వేన్ సగా – 'ఎనిమిది దేవుళ్ళు (ఘట్టం)', (9) పోస్వేన్ సగా – 'తొమ్మిది దేవుళ్ళు (ఘట్టం)', (10) ధన్‌వేన్ సగా – 'పది దేవుళ్ళు (ఘట్టం)', (11) పద్వేన్ సగా – 'పదకొండు దేవుళ్ళు (ఘట్టం)', (12) పారెండా సగా – 'పన్నెండు దేవుళ్ళు (ఘట్టం)', (మెస్రాంమనోహర్, 2002). ఒక్కొ 'సగా' (ఘట్టం) వాళ్ళకు ఒక చెట్టు పేరుకాని, జంతువు పేరు కానీ గోత్రాలుగా ఉంటాయి. ఆ చెట్లను జంతువులను వీరపూజిస్తారు. ఈ సగాల్లో 4 నుంచి 7 వరకు ఉన్న సగాల్లోనే ఎక్కువమంది గోండులు ఉన్నారు. వీరు ఆంధ్రప్రదేశ్, మధ్యప్రదేశ్, మహారాష్ట్రలలో నివసిస్తున్నారు.

గోండులు ప్రతి నెలలో ఏదో ఒక పండుగను చేసుకోవడం జరుగుతూ ఉంటుంది. కానీ వాటిలో ముఖ్యమైనది (1) ధురాడి (హోళి) పాల్గుణ మాసం పౌర్ణమి రోజున, (2) మాండామస్ (ఉగాది) ఫాల్గుణ మాసం అమావాస్య రోజున, (3) చైత్‌నమ్ నామర్మింగ్ (భీమదేవుని పూజ), (4) అవ్వల్ పేన్ (గ్రామదేవత), (5) ఆకిపేన్, (6) ఆకడి (ఆషాఢ మాసం), (7) జామర్ ఆముస్ (ఆషాఢ మాసం) అమావాస్య, (8) నాగపంచమి (శ్రావణ మాసంలో), (9) శివబోడి, (10) నవోంగ్ క్రొత్త దినుసుల పండుగ), (11) దసరా (ఆశ్వీజ మాసంలో పౌర్ణమినాడు), (13) దివాడి (దీపావళి), (14) సట్టిపేన్ (దీపావళి తర్వాత చేస్తారు), (15) పెర్సపేన్ (పెద్ద దేవుడు), (16) దేవల్ పునాక్ (దేవతల పౌర్ణమి) చేసుకుంటారు. గ్రామంలోని తగాదాలను గ్రామ పెద్దల ద్వారా, గ్రామాల మధ్య వివాదాలు ఉన్నట్లైతే అంతర్ గ్రామ రాయ సభల ద్వారా పరిష్కారం చేసుకుంటారు.

ఆషాఢ మాసం పౌర్ణమి రోజున మగవారు దండారి నృత్యం చేస్తారు. స్త్రీ, పురుషులు కలసి ధెంసా నృత్యం, పెళ్ళిళ్లలో చేస్తారు. దండారి నృత్యంలో అయిదు రకాలు ఉన్నాయి. అది గుసాడి, గుమ్మెల, పర్ర, టప్పల్, కొదల్. గుసాడి గోండులందరూ చేస్తారు. గుమ్మెల నృత్యాన్ని నాల్వెన్ సగావాళ్ళు; సియ్‌వేన్‌సగా వాళ్ళు, పర్రనృత్యాన్ని; సార్వెన్‌సగావాళ్ళు కొదల్ నృత్యాన్ని, టప్పల్ నృత్యాన్ని ఏడ్వెన్ సగా వాళ్ళు చేస్తారు.

(2) కొలాములు :

వీరు ఆంధ్రప్రదేశ్‌లో ఆదిలాబాద్ జిల్లాలో, మహారాష్ట్రలో ఉన్నారు. వీరు తమ భాషను 'కొలవగొట్టి' అని తమవారిని 'కొలావర్' అని అంటారు. వీరి భాషలో 'కోల' అంటే వెదురు అనీ 'కట్టె' అని అర్థముంది. వీరు గోండులున్న ప్రాంతాల్లో నివసిస్తుండడం వల్ల, చాలా మందికి గోండి భాష కూడా వస్తుంది. అంతే కాకుండా ఆంధ్రలో ఉన్నవారికి తెలుగు, మహారాష్ట్రలో ఉన్నవారికి మరాఠీ భాషలు కూడా వస్తంది. పూర్వం వీరు రాజ్ గోండుల దగ్గర పూజారులుగా పనిచేసేవారట. తెలుగువారు వీరిని మన్నెవాళ్ళు అంటారు. మీరు మాట్లాడే 'కొలామి' భాష మధ్యద్రావిడ ఉపకుటుంబానికి చెందింది.

వీరి ప్రధాన దైవాలు, భీముడు, హిడింబి. వీరి గ్రామ దేవత నడిదియమ్మ ప్రతి గ్రామం మధ్యలో స్థాపించబడి ఉంటుంది. వీరు సీతాదేవిని, లక్ష్మిని, పోతరాజును, జంగుబాయిని కూడ పూజిస్తారు. వీరు పొక్కె కొత్త పండుగ (కొత్త విప్ప పూలు తినే పండుగ), మొందోస్ (కొత్త సంవత్సరం పండుగ, ఏరువాక పండుగ), భీమయ్యక్ లగ్న పండుగ, అఖండి, కొతాల పండుగ (కొత్త దినుసులు తినే పండుగ) జరుపుకుంటారు. వీరు గుసాడి దెంసా నృత్యాలతో పాటు, పిల్లన గ్రోవి వాయిద్యముతో వాయించే సంగీతానికి నృత్యాన్ని చేస్తారు. కొలాముల సామాజిక వ్యవస్థ ఇంచుమించు గోండుల లాగానే ఉంటుంది. ప్రతిగ్రామానికి కుల పంచాయితి ఉంటుంది. దాంట్లో నాయ్‌కొన్ (గ్రామ పెద్ద), దేలక్ (పూజారి), మహాజన్ (వార్తహరి), తరమక (వంట మనిషి), గటియ (భోజనం పంచేవారు) సభ్యులుగా ఉంటారు. గ్రామ తగాదాలను, గ్రామ పెద్ద, పూజారి తీరుస్తారు. మిగతా సభ్యులు వీరికి సహకరిస్తారు. అంతర్ గ్రామ తగాదాలను ఇరుగ్రామాల పెద్దలు, పూజారులు పరిష్కరిస్తారు.

కొలాములు గతంలో పోడు వ్యవసాయం చేస్తూ, ఒక ప్రాంతం నుంచి మరో ప్రాంతానికి వెళ్ళేవారు. కానీ వన్య సంరక్షణ చట్టాల వల్ల స్థిర నివాసాలు ఏర్పరచుకొని వ్యవసాయం చేస్తూ జీవిస్తున్నారు. వీరు బుట్టలు అల్లటం, ధాన్యం నిల్వ ఉంచుకునే వెదరు గాదెలను చేటలను తయారు చేస్తూ జీవనం కొనసాగిస్తున్నారు. గతంలో ఒక్కో కుటుంబం 5 నుంచి 10 గ్రామాల గిరిజనులకు మూలికల ద్వారా వైద్యం చేస్తూ వారు ఇచ్చే ఆదాయంపై జీవించేవారు. ఆధునిక వైద్య చికిత్స, సదుపాయాల వల్ల, ఇప్పుడు ఆ సంప్రదాయ బద్ధంగా వచ్చే వైద్య వృత్తి లోపిస్తున్నది.

(3) కోయలు :

తూర్పు, పశ్చిమ గోదావరి జిల్లాలు ఖమ్మం, వరంగల్ జిల్లాల్లో ఎక్కువగాను, ఆదిలాబాద్, కరీంనగర్ జిల్లాల్లో తక్కువగాను నివసిస్తున్నారు. వీరు మాట్లాడే భాషను 'కోయ భాష' అని వాళ్ళు తమని కోయ్‌తూర్ అని చెప్పుకుంటారు. కోయ ప్రత్యేకమైన భాషనా లేక గోండి మాండలికమా అనే విషయంపై భిన్నాభిప్రాయాల ున్నాయి. కోయకు, గోండి భాషకు పరస్పర అర్థావగాహన శక్తి ఉండడం వల్ల కోయని భాషాశాస్త్ర పరంగా గోండి మాండలికంగా పరిగణిస్తారు. ఆదిలాబాద్, కరీంనగర్, వరంగల్ తూర్పు గోదావరి జిల్లాల కోయలు, వారి మాతృభాషను మరచిపోయి తెలుగునే మాతృ భాషగా వాడడం జరుగుతున్నది. కోయ తెగలలో రాచకోయలని, గుత్తి కోయలని, చాలా రకాలు ఉన్నారు. వీరిలో మళ్ళీ గోండులలో లాగా దేవుళ్ళను ఆధారంగా భిన్న గోత్రాలవారు ఉన్నారు. అవి: (1) మూడవ గట్ట, (2) నాలుగవ గట్ట (3) ఐదవ గట్ట, (4) ఆరవ గట్ట, (5) ఏడవ గట్ట. ఇవి ముఖ్యంగా వివాహ సంబంధాలను నియంత్రించడానికి ఉపయోగపడతాయి.

కోయలు స్థిర నివాసం ఏర్పరచుకొని వ్యవసాయం చేస్తూ జీవనం కొనసాగిస్తున్నారు. వీరు జొన్నలు, సజ్జలు, రాగులు మొదలైన ధాన్యాలను పండిస్తారు. కొందరు వ్యవసాయ కూలీలుగా కూడా పనిచేస్తూ ఉంటారు. సంప్రదాయ బద్ధమైన గ్రామ పంచాయితీలో పొయి (గ్రామ పెద్ద), (2) పినపెద్ద (గ్రామ పెద్దకు సహాయకుడు), (3) వ్యాపార్ (వార్తాహరుడు), ఉంటారు. వీరు విడాకులు, కులాంతర వివాహాల వల్ల ఏర్పడ్డ తగాదాలను తీరుస్తుంటారు. అంతే కాకుండా పెళ్ళిళ్ళు, జాతరలు, పండుగలు నిర్వహించటంలో ముఖ్య పాత్ర పోషిస్తారు.

వీరి ముఖ్య దైవాలు, భీముడు, కొర్ర రాజులు, మామిలి, పోతరాజు, విజ్జి పండుం (విత్తనాలు చల్లే పండుగ), కొండల కొలువు (కొండ దేవతను మెప్పించడానికి చేసే పండుగ) వీరు జరుపుకునే ముఖ్యమైన పండుగలు. కోయల్లో వారి మత ఆచారాలను పాటించడానికి భిన్న వ్యక్తులు ఉంటారు. వారు: (1) లింగ వడ్డె (విగ్రహం మోసే వ్యక్తి), (2) జలకపు వడ్డె (పూజించే స్థలాల ముందు నీళ్లు చల్లే వ్యక్తి), (3) తలపతి (దేవతల నగలను భద్ర పరిచే వ్యక్తి), (4) ఎడమర్రి (కొమ్మువాయించే వ్యక్తి), (5) వెజ్జు లేదా కట్టుబొట్ (తాంత్రిక వైద్యుడు), (6) పూజారి.

వీరు జరుపుకునే జాతరలలో ముఖ్యమైనది రెండు సంవత్సరాలకు ఒకసారి వచ్చే సమ్మక్క, సారలమ్మ జాతర. ఈ జాతరకు మాఘమాస పౌర్ణమి రోజున మేడారం గ్రామం ములుగు తాలుకా, వరంగల్ జిల్లాలో జరుగుతుంది. ఈ జాతరలో పాల్గొనడానికి మధ్యప్రదేశ్, మహారాష్ట్ర నుంచి కూడా కోయలు పెద్ద సంఖ్యలో వస్తారు. ఇప్పుడు నిమ్న కులాలకు చెందిన గిరిజనేతరులు కూడా లక్షల్లో పాల్గొంటున్నారు.

(4) కొండ రెడ్లు :

వీరు తూర్పు, పశ్చిమ గోదావరి, ఖమ్మం జిల్లాల్లో ఎక్కువగా ఉన్నారు. వీరినే పాండవ రెడ్లు అని కూడా అంటారు. వీరి మాతృ భాష తెలుగు. వీరి తెలుగు మాండలికం మిగతా నాలుగు ప్రాంతీయ మాండలికాలకంటే భిన్నమైంది. గ్రాంధిక రూపాలు ఎక్కువగా కలిగిన తెలుగు అవశిష్ట మాండలికం వీరు మాట్లాడుతుంటారు. వీరిలో ఉప తెగలు లేవు. కానీ వీరి ఇంటి పేర్లు మచ్చుకు కొన్ని :- 1) గట్ రెడ్డి, 2) కేలాల, (3) కొండ్ల, (4) వెలుగని, (5) మూల, మొదలైనవి.

వీరు ముత్యాలమ్మను, భూదేవిని, గంగమ్మ దేవిని, పాండవులను, సారలమ్మను పూజిస్తారు. వీరు మామిడి కొత్త, భూదేవి పండుగ, గంగమ్మదేవి పండుగ, వాన దేవుని పండుగ చేస్తారు.

ప్రతి గ్రామానికి ఒక పెద్ద కాపు ఉంటారు. ఇతనే పూజారిగా కూడా ఉంటాడు. ఇది వంశ పారంపర్యంగా వస్తుంది. ఇతని తమ్ముడు కానీ, దగ్గరి సంబంధికుల్లో మగవారు కానీ ఇతనికి సహాయకులుగా ఉంటారు. పెద్ద కాపు లేని సమయంలో ఇతనే పినపెద్దగా వ్యవహరిస్తాడు. ఈ తెగ వారికి సంబంధించిన విడాకులు, అక్రమ సంబంధాలు, ఇతర నిమ్న కులాల వారితో కలసి భోజనం చేయడం వంటి సమస్యలను గ్రామ పంచాయితీ విచారిస్తుంది.

కొండ రెడ్ల ప్రధాన వృత్తి పోడు వ్యవసాయం. కొందరు వ్యవసాయ కూలీలుగా కూడా పనిచేస్తున్నారు. ఇప్పుడు వీరు స్థిర నివాసం ఏర్పరచుకొని వ్యవసాయం చేయడం, ఉద్యానవన మొక్కల పెంపకం వంటి వృత్తులు చేస్తూ జీవిస్తున్నారు. ఇంతేకాక అడవిలో దొరికే ఫలాసాయాన్ని తెచ్చుకొని అమ్మడం, వేట మొదలైనవి వీరి ఇతర వృత్తులు.

(5) కోంధులు :

వీరు శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం ఏజన్సీ ప్రాంతాల్లో వివసిస్తున్నారు. ఈ ప్రాంతంలో భిన్న తెగలకు చెందిన గిరిజనులు నివసిస్తున్నారు. కుయి, కువి, పెంగొ, మండ అనే ద్రావిడ గిరిజన భాషలు మాట్లాడేవారి నందరిని కలిపి కోంధులుగా పిలుస్తారు. ఈ నాలుగు భాషలకి జన్మ రీత్యా దగ్గర సంబంధముంది. కుయి భాష మాట్లాడేవారు తమని కుయింగలని, కుయిదొరలని పిలుచుకుంటారు. వీరు ఒరిస్సాలోని కోంధ్‌మల్స్, బౌధ్, ఫుల్బణి,

గంజామ్ జిల్లాల్లో ఉన్నారు. ఈ భాష మీద క్రైస్తవ మత ప్రచారకులు, పరిపాలకులు కొంత పరిశోధన చేశారు. ఈ భాషలో బైబిల్‌ను అనువాదం చేసిన కరపత్రాలు, సాహిత్యం ఉంది.ఈ భాష మాట్లాడేవారు ఆంధ్రప్రదశ్‌లో లేరు.

(6) జాతాపు :

వీరు ఆంధ్రప్రదేశ్‌లో, విజయనగరం, విశాఖపట్టణం జిల్లాల్లోను, ఒరిస్సాలో కోరాపుట్, రాయగడ, మల్కాన్‌గిరి జిల్లాల్లో ఉన్నారు. వీరిని జాతాపులని, జాతాపుదొరలని, కొందరిని సామంతులని పిలుస్తారు. వీరిని తెలుగువారు కోదోడు, కోదోళ్ళు అని నిందార్థంలో ఉద్దేశించడం కూడా జరుగుతుంటుంది. వీరు మాట్లాడే భాషని కువి అంటారు. కువిలో చాలా ప్రాంతీయ మాండలికాలు ఉన్నాయి. అవి: కోరాపుట్, లక్ష్మీపూర్, రాయకోన, రాయగడ, మునిగూడ, డొంగ్రియాకోంధ్, టెక్రియా, బిసంకటక్ మాండలికాలు.

(7) కొండదొర :

వీరు ఆంధ్రప్రదేశ్‌లో శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం తూర్పు గోదావరి జిల్లాల్లోను, ఒరిస్సా రాష్ట్రంలోను ఉన్నారు. వీరిని కొండ దొరలని, కొండ కాపులని, కొండ పొర్జలని అంటారు. వీరు తమని కూబింగ్ అని, కొండర్గి అని కానీ పిలచుకుంటారు. వీరు మాట్లాడే భాషని, కొండ అని, కూబి అని అంటారు. శ్రీకాకుళం, విజయనగరం, తూర్పు గోదావరి జిల్లాల్లో ఉన్న కొండ దొరలు వారి మాతృ భాషను మరిచిపోయారు, ఇప్పుడు తెలుగునే ఎక్కువగా మాట్లాడుతున్నారు. అరకులోయలో ఉన్న కొండదొరలు మాత్రం కొండ భాషను మాట్లాడుతున్నారు. వీరికి తెలుగు, ఆదివాసి ఒరియ కూడా వచ్చు.

కొండదొర తెగలో భిన్న ఉపతెగలున్నాయి, కొర్ర, కిల్లో స్వాబి, ఒంట లుకిముడ్, పంగి, పరలెక్ మొదలైనవి. వీరు 'బొడదేవత', 'శరకుదేవత', 'నిసానిదేవత', జకర దేవతలను పూజిస్తారు. జంతు బలులను సమర్పిస్తారు. వీరు జరుపుకునే పండుగలు, చైత్ర పండుగ, బల్లి పండుగ, కొర్ర, సామకొత్త, చిక్కుడకొత్త పండుగ, పూస పండోయ్, కడ పండోయ్, అమ్మతల్లి పండోయ్, పిర్రుపండోయ్, మొక్క పండోయ్, పంటెంగ్ తన్ని పండోయ్, దస్ర పండోయ్, పొగున్ పండోయ్, మార్ విట్టెంగ్, ఇటికెలపండోయ్ జరుపుకుంటారు.

వీరు పోడు వ్యవసాయం చేసి జీవనం సాగించేవారు. కాని ఇప్పుడు వన్య సంరక్షణ చట్టాల వల్ల స్థిరనివాసముంటూ వ్యవసాయం చేస్తున్నారు. అడవిలో దొరికే ఉత్పత్తులను సేకరించి జీవనం కొనసాగిస్తున్నారు.

(8) గదబ :

వీరిలో రెండు భిన్న తెగలకు చెందిన గదబలు ఉన్నారు. ఒకరు ఆస్ట్రో ఏషియాటిక్ కుటుంబంలో ముండా ఉప కుటుంబానికి చెందిన గుతోబ్ గదబలు, మరోతెగవారు ద్రావిడ భాషా కుటుంబానికి చెందిన గదబలు. వీరిలో కొణేకోర్ గదబలు అని ఒల్లారి గదబలని రెండు తెగలున్నాయి. ఈ కొణేకోర్ గదబలు శ్రీకాకుళం, విజయనగరం, విశాఖపట్టణం జిల్లాల్లో నివసిస్తున్నారు. ఒల్లారి గదబలు ఒరిస్సాలోని కోరాపుట్ జిల్లాలో ఎక్కువగా ఉన్నారు. విశాఖపట్టణం జిల్లాలో చింతపల్లి, దుంబ్రి గూడ, మండలాల్లోని ఒల్లారి గదబలను వారి మాండలికంలో ముదలి అని కూడా అంటారు. వీరేకాక గదబల్లో ఇంకా కొన్ని ఉప తెగలవారు కతేరి, కాపు, కసప అనీ బోయి గదబల నేవారు కూడా ఉన్నారని మోహన్‌రావ్ (1993) సూచించారు. వీరిలో ఉన్న ఈ భిన్న తెగలన్నీ ఇప్పుడు గదబలనీ, కొండ దొరలని చెప్పుకుంటారు. విశాఖ పట్టణం జిల్లాలోని గదబల్లో మూడు ఉప తెగలున్నాయి. అవి: (1) సవరగీత (పల్లకీ మోసేవారు), (2) లుప్పు తీత (బుట్టలు అల్లేవారు), (3) కొల్లోయ్‌గీత (వ్యవసాయదారులు).

ప్రస్తుతం గదబలు వ్యవసాయ దారులుగా, కొందరు పోడువ్యవసాయం చేస్తూ జీవనం సాగిస్తున్నారు. వీరు కందులు, రాగుల వంటి పంటలు పండిస్తారు.వీరు సంకు దేవుడు, పెద్ద దేవుడు, మోద కొండమ్మ, జకరి దేవత, ఇప్పపోలమ్మను పూజిస్తారు. వీరు ఈతెల పండుగ, కొర్ర కొత్త, కొత్త మాస, మరిడమ్మ పండుగ వంటి పండుగలు చేసుకుంటారు.

గదబలకు వారి సంప్రదాయ బద్ధమైన గ్రామ పంచాయతీ ఉంటుంది. వారి తెగ పెద్దను 'నాయ్‌కో' అని అంటారు. ఇది వంశపారంపర్యంగా అతనికి సంక్రమిస్తుంది. అతనికి 'చల్లన్' (వార్తాహరుడు), బరిక (గ్రామ సహాయకుడు) ఉంటారు. వీరి మతపరమైన ఆచారాలను చేయడానికి పూజారి ఉంటారు.

(9) సవర :

సవరలు మన రాష్ట్రంలో ఉన్న ప్రాచీన గిరిజన తెగలలో ముఖ్యులు. వీరు శ్రీకాకుళం, విజయగరం జిల్లాల్లోని అడవుల్లో నివసిస్తున్నారు. వీరిలో భిన్న ఉపతెగలు ఉన్నాయి. (1) సుద్ద సవరలు, (2) కాపు సవరలు, (3) లయ సవరలు, (4) దులియ సవరలు, (5) బారు సొరాజి అనీ లేదా తోక సవరలు, (6) పర్వత్ సవరలు వీరినే మలియ సవరలని, కొండసవరలని, లేదా భీమ సవరలని కూడా అంటారు. వీరిలో మొదటి రెండు తెగల

సవరలు మాత్రం మైదాన ప్రాంతాల్లో స్థిర నివాసాముంటూ వ్యవసాయం చేస్తూ జీవిస్తున్నారు. వీరందరూ గోమాంసం ఒకప్పుడు తినేవారు. కానీ సుద్ద సవరలు శాఖాహారులుగా, కాపు సవరలు గోమాంసేతర భక్షకులుగా మారారు. కానీ మారుమూల అటవీ ప్రాంతాల్లో ఉన్నవారు ఇప్పటికీ గోమాసం తింటారు.

సవరల సామాజిక నిర్మాణం గతంలో వంశాలుగా లేదు. గ్రామేతరులను వివాహ మాడడం సంప్రదాయం. ఒకే ఊరి అమ్మాయిలు, అబ్బాయిల మధ్య సోదర, సోదరీ సంబంధాన్ని పాటిస్తారు. మేనరికపు వివాహాలను చేసుకోవడాన్ని ప్రోత్సహిస్తారు. ఈ మధ్య కాలంలో వీరిలోకొంత మార్పు జాతాపుల వల్ల తెలుగు వారి వల్ల వచ్చింది. ముఖ్యంగా వీరి సమీప ప్రాంతాల్లో నివసిస్తున్న జాతాపుల ప్రభావం వీరిపైన కనిపిస్తుంది.జాతాపు లాగా ఇంటి పేర్లు పెట్టుకోవడం మొదలైంది. అవి: (1) అరిక, (2) బిడ్డిక, (3) కుంబ్రిక, (4) గేదెల, (5) కొరంగి, (6) కొండ గొర్రి, (7) అడ్డాకుల, (8) ముతక, అలాగే తెలుగువారి ఇంటి పేర్లలాగా (1) పొద్దిడి, (2) పరసింగి, (3) జింగిక, (4) జమ్మి, (5) కొంకర్ర, (6) అడకాల (7) రొవ, (8) బొమ్మిక... మొదలైనవి. వీరు తమని సొరామయ్ అని పిలుచుకుంటారు. వీరి భాషకి సొర, సవర అనే పేర్లు ఉన్నాయ్. ఇది ఆస్ట్రో ఏసియాటిక్ కుటుంబంలో ముండా ఉప కుటుంబానికి చెందిన భాష. గ్రామ పెద్దని చొడామర్ అని కానీ గొమాంగొ అని కానీ పిలుస్తారు. మంత్ర తంత్రాలు చేసే పూజారిని కుడుంబొయ్ అని అంటారు. సవరలు పూజించే దేవుళ్ళు, దేవతలు : (1) జనందొ, అని కానీ జకర దేవత (గ్రామ దేవత), (2) బరుబొయ్ (కొండ దేవత), (3) యొంగ్ బొయ్ (అమ్మారు), (4) గుసాడబొయ్ (గ్రామ పొలిమేర దేవత), (5) ముందర బొయ్ (ఇలవేలుపు), (6) జముదుబొయ్ (సంతానదేవత). సవరలు అగవ పండుగ (కొత్త దినుసులు తినే పండుగ), కిల్‌జబ్ (విత్తణాలు చల్లే పండుగ), జుంజుంజల్ (పుట్టు వెంట్రుకలు తీసే పండుగ) ముఖ్యమైనవి. ఇంటిలోపలి గోడలపైన వేసే రంగు, రంగుల బొమ్మలు వీరి సంస్కృతికి చిహ్నాలు. ఇంట్లో ఈ రంగుల బొమ్మలు గోడకు వేసిన చోటనే ఇంట్లో జరుపుకునే పూజలు, అర్పించే నైవేద్యాలు ముందు అక్కడ పెట్టిన తర్వాతనే వారు తింటారు. ప్రతిరోజు ఒక ముద్ద అన్నం ఈ గోడకు గీసిన రంగు, రంగుల బొమ్మ దగ్గర పెట్టిన కుండలో పెడ్తారు. ఎవరికైనా కష్టాలు వచ్చినా, రెండో పెళ్ళి చేసుకున్నా ఈ బొమ్మను ఇంకా పెద్దగా వేయిస్తానని మొక్కుకుంటారు.

(10) చెంచులు :

వీరు కూడా ఆంధ్రప్రదేశ్‌లో ఉన్న ప్రాచీన తెగలలో ఒకరు. వీరు నల్లమల అడవుల్లో నివసిస్తారు. ఈ అడవుల్లో పుష్కలంగా ఉన్న వన్య ప్రాణి, ఫలాలు, దుంపల పైన ఆధారపడి వీరు జీవిస్తారు. వీరికి, యానాదులలాగానే శరీర సౌష్టవం, నల్లని మేని ఛాయను ఉంగరాలు తిరిగిన వెంట్రుకలు కలిగి ఉంటారు. కాబట్టి ఈ రెండు తెగలకు కొంత సన్నిహిత సంబంధం ఉన్నట్లు తెలుస్తుంది. అలాగే వీరి ఇంటి పేర్లు కూడా సామ్యాన్ని కలిగి ఉంటాయి. కొన్ని చోట్ల ఈ రెండు తెగల మధ్య వివాహాలు జరగడాన్ని కూడా సాంఘికంగా అనుమతిస్తారు. కానీ అడవుల్లో వున్న చెంచులు వారు ఒక ప్రత్యేక తెగకు చెందివారని భావిస్తారు. వీరిలో (1) అడవి చెంచులని, (2) దేవ చెంచులని, (3) బొంత చెంచులని, (4) కృష్ణ చెంచులనే వర్గాలకు చెందిన వారు ఉన్నారు. వీరిలో అడవి చెంచులు, దేవ చెంచులు మాత్రం నల్లమల అడవుల్లో ఉన్నారు. తక్కిన వారు మైదాన ప్రాంతాల్లో నివసిస్తున్నారు. బొంత చెంచులు 'బొంతుకొర్' అనే మాండలికాన్ని మాట్లాడుతారు.

చెంచుల ఆరాధ్యదైవం శ్రీశైల మల్లికర్జునుడు. అలాగే చెంచులక్ష్మి, నరసింహ స్వామివారి సతీమణి కూడా వీరి తెగలోనే జన్మించిందని వీరి నమ్మకం. వీరు వేటాడిన జంతువులను కొంతభాగాన్ని భైరవునికి నైవేద్యంగా సమర్పించుకుంటారు. గారెల మైసమ్మను తమారాధ్య దేవతగా పూజిస్తారు. వేటలోతమకు శక్తిని, విజయాన్ని ఈ దేవత ప్రసాదిస్తుందని చెంచుల విశ్వాసం.

చెంచుల సామాజిక వ్యవస్థలో 'పెద్ద మనిషి' అని అంటారు. ప్రతి తండాకు ఒక పెద్ద ఉంటాడు. ఇతను చిన్న, చిన్న తగాదాలను తీరుస్తాడు. వివాహ సమయంలో పూజారిలా కూడా వ్యవహరించి, దంపతులను ఆశీర్వదిస్తాడు. ఈ పెద్ద మనిషి పదవి వారసత్వంగా వస్తుంది. కానీ అందరికీ ఆమోదయోగ్యమైన వ్యక్తిని ఇతరులను కూడా పెద్దమనిషిగా తెగ అంగీకరించవచ్చు. ఈ 'పెద్ద మనిషి' అధికారం తెగపై అంతగా ఉండదు.

(11) యానాది :

వీరు తమిళనాడులోని పొన్నెరి, ఆంధ్రప్రదేశ్‌లోని గోదావరి నదల మధ్య ఉన్న ప్రాంతంలో ఉండేవారు. ఈ ప్రాంతం నుంచి మిగతా ప్రాంతాలకు వలస వెళ్ళారు. వీరు ఆంధ్రప్రదేశ్‌లో నెల్లూరు, చిత్తూరు, ప్రకాశం జిల్లాల్లోని మైదాన ప్రాంతాల్లో గిరిజనేతరులతో సహజీవనం చేస్తున్నారు. యానాదులు, చెంచులు ఒకే పూర్వికుల నుంచి (చెంచులక్ష్మి) వచ్చారని నమ్ముతారు. వీరి వృత్తులు, ఆహారపు అలవాట్లను ఆధారం చేసుకొని నాలుగు వర్గాలుగా విభజించవచ్చు.

అవి (1) రెడ్డియానాదులు, (2) అడవి యానాదులు, (3) పాకియానాదులు, (4) చల్ల యానాదులు. పాకి యానాదుల కు, చల్లయానాదులకు వీరు చేసే వృత్తులవల్ల సాంఘికంగా నిమ్నస్థానముంది. యానాదులు సామాన్యంగా అగ్రకులాలవారి పొలాలు కాపలా కాస్తూ, చేపలు పడుతూ, చెఱువులు కాల్వల ఒడ్ల పైన నివాసం ఏర్పరచుకొని జీవిస్తుంటారు. ప్రతి సంప్రదాయబద్ధమైన యానాది గ్రామంలో కుల పంచాయితి ఉంటుంది. ఈ పంచాయితీలు దొంగతనాలు, అక్రమ సంబంధాలు, భూతగాదాలను తీరుస్తుంది. సామాన్యంగా తప్పుచేసిన వారిని దండించి, చిన్న జరిమానాలు వేసి, విందు కార్యక్రమంతో ముగిస్తారు. వీరు పోలేరమ్మను, చెంచమ్మను, మహాలక్ష్మిని పూజిస్తారు. ఈ దేవతలనేకాక హిందూ దేవతలను, దేవుళ్ళను వేంకటేశ్వరుడిని, వినాయకుడిని, రాముడిని కూడా పూజిస్తారు. హిందువుల పండుగలను చేసుకుంటారు.

(12) ఎరుకల :

వీరు ఆంధ్రప్రదేశ్‌లోని మైదాన ప్రాంతాల్లో నివసిస్తున్నారు. వీరిని ఆంధ్రా ప్రాంతంలో ఎరుకల, కొర్చ అని, కైకడి అని తెలంగాణ ప్రాంతంలో అంటారు. వీరు తమని కుర్రు అని పిలుచుకుంటారు. వీరుచేసే వృత్తుల ను ఆధారంచేసుకొని వీరిన్ని పది ఉపవర్గాలుగా విభజించవచ్చు. అవి: (1) దబ్బ ఎరుకల, (2) ఈతపుల్లల ఎరుకల, (3) కుంచపూరి ఎరుకల, (4) కరివేపాకు ఎరుకల, (5) ఉప్పు ఎరుకల, (6) నార్ ఎరుకల, (7) కావలి ఎరుకల, (8) పరిగ ముగ్గు ఎరుకల, (9) ఓర ఎరుకల, (10) పెద్దేటి గొల్లలు. ప్రతి ఉపవర్గాన్ని మళ్ళీ నాలుగు గోత్రకూటములుగా విభజించవచ్చు. అవి: సతుపది, కావది, మనుపతి, మెంత్రగుత్తి. వీటిలో మొదటి రెండు (సతుపడి, కావడి) గోత్రాలవారు సామాజికంగా మిగతావారి కంటే ఉన్నత స్థానాన్ని కల్గి ఉన్నారు. ఈ గోత్రకూటాల వాళ్ళకు కుంభ, మొగిలి, కట్ట, దేవర, శ్రీరామ, పాలపర్తి, మేడ అనే ఇంటి పేర్లు ఉన్నాయి. వీరు మాట్లాడే భాషను ఎరుకల భాష అంటారు. ఇది తమిళ మాండలిమా లేక ప్రత్యేకమైన భాషనా అనే విషయం స్పష్టంగా తెలియదు. ఇంకా పరిశోధించాల్సి ఉంది.

వీరికి సంప్రదాయ బద్ధమైన కుల పంచాయితీ వ్యవస్థ ఉంది. ఇది వారి ఆచార వ్యవహారాలను, నియమాలను, నియంత్రిస్తుంది. ఈ కుల పెద్ద వృద్ధుడైన వ్యక్తిగా ఉంటారు. ఇతనికి వంశ పారంపర్యంగా కుల పెత్తనం సంక్రమిస్తుంది. ఇతను కుటుంబ తగాదాలను, దొంగ తనాలను, అక్రమ సంబంధాలను,భూ, ధన తగాదాలను తీరుస్తుంటాడు. వీరు తమ తెగలో నిందారోపణ ఎదుర్కొంటున్న వ్యక్తిని నిజ నిర్ధారణ కోసం మరుగుతున్న నూనెలో వేళ్ళు ముంచడం, లేదా బాగా కాలిన గునపాన్ని పట్టుకోవడం లేదా నిప్పులపైన నడిపించడం వంటి పద్ధతుల ద్వారా ఆ వ్యక్తి తప్పు చేశాడో లేదో తేల్చేవారు. కానీ ప్రస్తుతం ఇలాంటి ఆచారాలు లేవు. ఎరుకల స్త్రీలు 'ఎరుక' చెప్పడం ఇప్పటికీ గ్రామాల్లో ఉంది. వీరు బుట్టలు, చాపలు, తాళ్ళు అల్లడం, పందుల పెంపకం వంటి పనులు చేసి జీవిస్తారు. వీరు మాంసాహారులు.

ఈ పై పేరాల్లో ఐదు భౌగోళిక ప్రాంతాల్లో నివసించే కొన్ని ముఖ్యమైన గిరిజన తెగలవారి సంస్కృతులను మాత్రమే వివరించాను. తక్కినవారి వివరాలు ఈ వ్యాసంలో వివరించడం వీలుపడనందున ఇవ్వడంలేదు.

II. గిరిజన విద్య :

గిరిజన విద్యను 1950 కి పూర్వం, యాభైలలోకి వెళ్లి చూస్తే వీరి కోసమంటూ ప్రత్యేకమైన పథకాలు ఏమి ఉన్నట్లు కన్పించవు. రాజ్యాంగం అమలు చేయడం మొదలైన తర్వాత గిరిజన తెగలను, విద్యావంతులుగా చేయడం రాష్ట్ర, కేంద్ర ప్రభుత్వాల బాధ్యతగా మారింది. దానితో ప్రభుత్వం గిరిజనులను, విద్యావంతులుగా చేసి అభివృద్ధి పథంవైపు నడిపించే కార్యక్రమాలను చేపట్టింది. కానీ ఎన్ని కార్యక్రమాలు చేపట్టినా గిరిజనుల్లో అక్షరాస్యతా శాతం అంత ఆశాజనకంగా లేదు. 2001 వ సంవత్సరం జనాభా లెక్కల ప్రకారం గిరిజనుల్లో అక్షరాస్యులు 26,19,983 మంది మాత్రమే అని తెలుస్తుంది. అంటే మొత్తం జనాభాలో 30.68% మంది గిరిజనులు అక్షరాస్యులు. గిరిజన మహిళల్లో అక్షరాస్యత శాతం మరీ తక్కువగా ఉంది. దీనికి గల కారణాలను ఈ కింది పేరాల్లో పరిశీలిద్దాం.

గిరిజనుల్లో నిరక్షరాస్యత శాతం ఇంతగా ఉండటానికి ముఖ్యమైన కారణం గిరిజనుల పేదరికం. ఇది విద్యా వ్యాప్తికి పెద్ద అవరోధంగా ఉన్నట్లు మనం భావించవచ్చు. ఇదేకాక గిరిజనుల అమాయకత్వం, మూఢ నమ్మకాలు, సంస్కృతులు, వారి మాతృ భాషల్లో కనీసం ప్రాథమిక స్థాయిలో విద్యా బోధన చేయక పోవడం వల్ల కూడా గిరిజన విద్యార్థులు విద్యనభ్యసించలేక పోతున్నారు. గిరిజనుల ఆహార సముపార్జన – అది వేట అయినా, పోడువ్యవసాయం అయినా, సంవత్సరం మొత్తం వారి కుటుంబానికి సరిపడా ఆదాయం వారి దగ్గర ఉండదు. దానితో విద్య వారికి అందని వస్తువు, విలాస వస్తువు అయ్యింది. బడి ఈడుకు వచ్చిన గిరిజన పిల్లలు తమ ఆహార అవసరాలను తీర్చుకోవడమే కాకుండా కుటుంబ అవసరాలనుకూడా తీరుస్తారు. అందువల్ల పిల్లలను బడికి పంపిస్తే కుటుంబానికి

వచ్చే సహాయం పోవడమే కాక తల్లిదండ్రుల పైన పిల్లవాని ఆలనా పాలనా, ఆహార అవసరాలు కూడా తీర్చాల్సి వస్తుంది. ఇది కుటుంబంపైన పెను భారంగా మారుతుంది. పైగా ప్రస్తుత విద్యా వ్యవస్థవల్ల వారికి వెంటనే ఫలితాలు లేవు. పదో, పదిహేనో సంవత్సరాలు చదివితే తప్ప వారికి ఫలితాలు కనిపించవు. అంతకాలంవారు వేచి ఉండలేరు. కాబట్టి మనం విద్య నేర్పించడం వల్ల వారికి వెంటనే ప్రయోజనాలు లేకపోయినా తర్వాత ఫలితాలు ఉంటాయని గిరిజన సమాజాలకు తెలియజేయాలి.

గిరిజన విద్యార్థులు నివసించే ప్రాంతాలు, ఆచార వ్యవహారాలు, సంస్కృతులు తెలుగు మాతృభాషగా గలిగిన విద్యార్థుల కంటే భిన్నమైనవి. అందుకోసం గిరిజన విద్యార్థి నిత్యం చూస్తూ జీవిస్తున్న పరిసరాలను, సంస్కృతిని దృష్టిలో ఉంచుకొని గిరిజన మాతృభాషల్లో పాఠ్యపుస్తకాలు తయారు చేయాలి. ఎందుకంటే ఇంట్లో మాట్లాడే భాష, బడిలో బోధించే భాష ఒక్కటే అయినట్లైతే, పిల్లవాడు తన బడిలో అనుభవాలను, ఇంటిలో అనుభవాలను, పోల్చుకోగలుగుతాడు. దాని ద్వారా అర్థవగాహన శక్తి, పెంపొందుతుంది. మాతృభాషా బోధన ద్వారా జ్ఞాన సంబంధమైన అభివృద్ధి తీసుకురావచ్చు. గిరిజన విద్యార్థులకు అనుగుణమైన పాఠ్య ప్రణాళిక, పాఠ్యాంశాల ు తయారు చేసి విద్యా బోధన చేస్తే సత్ఫలితాలు వస్తాయని చెప్పటానికి ఆంధ్రప్రదేశ్ ప్రభుత్వం 2004 విద్యా సంవత్సరంలో చేపట్టిన కార్యక్రమమే ఇందుకు నిదర్శనం. మాతృ భాషలో విద్యాబోధనకు ఉపయోగించిన మెథడాలజిని వ్యాసకర్త వేరొక వ్యాసంలో రాశారు. ఇవేకాక బోధనోపకరణాలను విద్యా బోధనలో ఉపయోగిస్తే, విద్య అభ్యసనాన్ని ఆనందోత్సాహాలతో జరిగేటట్లు చేయడమే కాకుండా నేర్చుకున్న అంశాన్ని గిరిజన విద్యార్థి మరచి పోకుండా మనసులో నాటకునేలా చేస్తుంది.

దృశ్య శ్రవణ ఉపకరణాలు : గిరిజన మాతృభాషల్లో బోధన :

ఉపాధ్యాయులు బోధించిన విషయాన్ని గిరిజన విద్యార్థి పూర్తిగా అర్థంచేసుకొని, దాన్ని మనసులో నిలుపుకోవాలంటే బోధనలో పాఠ్యాంశానికి తగినటువంటి బోధనోపకరణాలను ఉపయోగించాల్సి ఉంటుంది. ప్రాథమిక స్థాయిలో పిల్లలకు తయారుచేసిన పాఠ్య పుస్తకాల్లోని అంశాలు మూర్త వస్తువులకు సంబంధించిన అంశాలను వాడడం జరుగుతుంది. కాబట్టి అంశాలకు సంబంధించిన విషయాలను బోధించాల్సి వచ్చినప్పుడు మూర్త వస్తువులను, చార్టులను, నమూనాలను మొదలైన వాటిని వాడవలసి ఉంటుంది.కేవలం వినడం కంటే చూసివిన్న విషయాన్ని బాగా నమ్మడం జరుగుతంది. అందువల్ల గిరిజన పిల్లలు విషయాన్ని తొందరగా అర్థం చేసుకొని, దాన్ని చాలా కాలం వరకు జ్ఞాపకం ఉంచుకోగలుగుతారు. దృశ్య, శ్రవణ, ఉపకరణాలు వాడడం వల్ల విద్యార్థి జ్ఞానేంద్రియాలకు పని కల్పించడం జరుగుతుంది. రేడియో, టేపు రికార్డరు వంటి సాధనాల వల్ల శ్రవణేంద్రియాలకు మాత్రమే పని కల్పించడం జరుగుతుంది. కానీ సినిమా, టి.వి. వంటి వాటివల్ల చూడడం, వినడం రెండూ జరుగుతుంది. కాబట్టి బోధనలో దీని ప్రభావం బాగా ఉంటుంది. కానీ గిరిజన గ్రామాల్లో టి.వి., సినిమా వంటి ఉపకరణాలు ఉపయోగించడానికి వీలుండదు కాబట్టి మిగతా ఉపకరణాలను వాడవచ్చు.

యంత్రరహిత సాధనాలు :

వీటిని వాడటానికి ఆటబొమ్మలు, చార్టులు, మ్యాపులు, గ్రాఫులు, కటౌట్లు, పటాలు, ఫ్లాష్ కార్డులు, మాదిరులు కావాలి.

యంత్ర సహిత బోధనోపకరణాలు :

వీటిని ప్రదర్శించటానికి, యంత్రాలు అవసరం. స్లైడులు, ఫిల్ములు, ఆడియో క్యాసెట్లు, టేపులు, వీడియో క్యాసెట్లు మొదలైనవి ఈ కోవకు చెందుతాయి. సీతంపేట మండలాలలో సవర భాషలో చేపట్టిన ఒకటో తరగతి పాఠశాల నిదర్శనం. కాబట్టి గిరిజన ఉపాధ్యాయులు ఉన్నా అంకిత భావము, గిరిజన సమాజసేవ, అభ్యుదయం కోరేవారై ఉండాలి. అప్పుడే ఏ గిరిజన మాతృభాషలో విద్యాబోధన చేపట్టిన కార్యక్రమమైనా సజావుగా సాగుతుంది. అంతేకాకుండా గిరిజన మాతృభాషలో విద్యాబోధన జరగాలంటే ప్రభుత్వం కూడా దీనిపైన చట్టం తీసుకురావలసి ఉంటుంది. అలాగే మాతృ భాషలో పుస్తకాలను తీసుకురావడం, ఉపాధ్యాయులకు వీటిని బోధించడానికి సరియైన శిక్షణను ఇవ్వడం కూడా అవసరం.

ముగింపు :

గిరిజన విద్యార్థులకు విద్య వారి సంస్కృతులకు పరిసరాలకు అనుగుణంగా ఉన్న అంశాల ద్వారా ప్రాథమిక స్థాయిలో విద్యాబోధన జరిగి, విద్యపట్ల ఆకర్షితులయ్యేలాగ చేసి, తర్వాత ఉన్నత విద్యాభ్యాసం కొనసాగేలా దోహదపడాలి. ప్రాథమిక స్థాయిలో వారి మాతృభాషల్లో విద్యాబోధన సాగినా తర్వాత తరగతుల్లో తెలుగులోకి అనుసంధానం చేస్తూ ప్రధాన స్రవంతి అయిన తెలుగు మాధ్యమంలోకి సులభంగా విద్యార్థి ఇమిడేలా ఉండాలి.

దృశ్య శ్రవణ ఉపకరణాల ద్వారా, విద్యార్థికి పాఠ్యాంశంలోని విషయాలను మనసుకు హత్తుకొని, విషయాలను గుర్తుంచుకునేలా చేయాలి. దీనికోసం శ్రవోపకరణాల ద్వారా ముఖ్యంగా, ఆడియో క్యాసెట్ల ద్వారా గిరిజన సంస్కృతులలోని పాటలను రికార్డు చేసి పాఠశాలల్లో వాటిని వినియోగించుకోవచ్చు. అలాగే కొన్ని మూఢాచారాలను తొలగించడానికి వారి భాషలో తయారు చేసిన క్యాసెట్లను వినియోగించుకోవచ్చు. ఇది కొంత ఖర్చుతో కూడుకున్న పని అయినా వీటిని తయారు చేసి సరిగా సద్వినియోగం చేసుకోగలిగితే గిరిజన విద్యార్థులకు మేలు జరుగుతుందని ఆశించవచ్చు.

టేప్ రికార్డర్ :

ఇది శ్రవణ ఉపకరణం. దీనికి ఎక్కువ డబ్బు ఖర్చు చేయవలసిన అవసరం లేదు. ప్రతి గిరిజన పాఠశాలలో దీన్ని ఉపయోగించవచ్చు. దీని ద్వారా ఉచ్చారణ మెరుగు పరచవచ్చు. ముఖ్యంగా తెలుగు భాషాధ్వనులను, గిరిజన మాతృభాషలలో లేని ధ్వనులను, పిల్లలకు నేర్పించటంలో వాడవచ్చు. గిరిజన ప్రముఖులు మాట్లాడే ప్రసంగాలను, రికార్డు చేసి వినిపించవచ్చు. గిరిజనుల్లో సంగీత నృత్యాలు వారి జీవన శైలిలో భాగం కాబట్టి వాటిని రికార్డు చేసి వినిపించవచ్చు. అలాగే వాటిని పిల్లలకు నేర్పడానికి కూడా తోడ్పడుతుంది. గిరిజనుల్లో ఉన్న మూఢ నమ్మకాలను, విద్యపట్ల ఉన్న అపనమ్మకాలను తొలగించటానికి, వారి మాతృ భాషల్లో క్యాసెట్లు తయారుచేసి ఉపయోగించవచ్చు.

గిరిజన పాఠశాలలు :

గిరిజనులు మారుమూల అడవుల్లో ఉన్నటువంటివారు. అక్కడక్కడ పది లేదా ఇరవై ఇండ్లు ఉండి చిన్న చిన్న సమూహాలుగా ఉండడం వల్ల ప్రతి గిరిజన గూడెంలో తగినంత మంది గిరిజన విద్యార్థులు లేక పాఠశాలను నడపడం కష్టం అవుతుంది. దానితో కొంత దూరంలో ఉన్న మరో గ్రామానికి ప్రాథమిక స్థాయి విద్యార్థులు వెళ్ళలేక పోవడం జరుగుతుంది. కొన్ని గిరిజన గ్రామాల్లో ఇటీవలి కాలంలో వరకు పాఠశాలలకు పక్కా నిర్మాణాలు లేకపోవడం ఒక సమస్య. పాఠశాలలు ఉన్నా ఏకోపాధ్యాయ పాఠశాలలు కావడం వల్ల ఒకటో తరగతి నుంచి ఐదో తరగతి వరకు ఒకే ఉపాధ్యాయుడు బోధించాల్సి వస్తుంది. దానితో ఉపాధ్యాయుడు తగినంత శ్రద్ధను అన్ని తరగతుల విద్యార్థులకు చూపలేకపోతున్నాడు. గిరిజన విద్యార్థులకు ప్రాథమిక స్థాయిలో వారి మాతృ భాషలేవచ్చి ఉండడం, తెలుగు మాధ్యమంలో పాఠాలు ఉండడం, వారి సంస్కృతికి చెందినవి కాకపోవడం మరో సమస్య. ఈ భాషా అవరోధాన్ని తొలగించటానికి గిరిజన భాషల్లో బోధనను చేపట్ట వచ్చు. కానీ గిరిజన మాతృ భాషలు వచ్చిన ఉపాధ్యాయులు లేకపోవడం, ఉన్నా మారుమూల గిరిజ ప్రాంతాల్లో వెళ్ళి బోధించడం ఇష్టం లేకపోవడం జరుగుతున్నది. గిరిజన మాతృభాషల్లో తయారు చేసిన పాఠ్యపుస్తకాలు గిరిజన ఇతివృత్తాల మీద ఉంటాయికాబట్టి ఇవి ఆశించిన ఫలితాలు ఇస్తాయి. దీని ద్వారా విద్య అందరికీ అంది, అందరూ ఎదుగుతారని ఆశిద్దాం.

మారుతున్న గిరిజన సమాజాలకు అనుగుణంగా విద్యా బోధన జరగాలి. ఒకప్పుడు గిరిజనులు వారి పిల్లలను పాఠశాలలకు పంపేవారుకారు. కానీ ప్రస్తుతం ప్రతి గిరిజనుడు వారి పిల్లలను విద్యావంతులనుచేయాలి అని ఆశిస్తున్నాడు. ప్రతి గిరిజన గ్రామంలో పాఠశాలను ఏర్పాటు చేసి దానికి కావలసిన కనీసవసతులను, ఉపాధ్యాయులను నియమించాలి. సరియైన మాతృభాషా బోధన పద్ధతులు పాటించడం, అలాగే రెండో భాషగా తెలుగును బోధించడంలో మౌఖిక నైపుణ్యాన్ని పెంపొందించి, లేఖన నైపుణ్యాలను తర్వాత అభివృద్ధి చేయడం అవసరం. దీనివల్ల గిరిజన మాతృ భాషల నుంచి తెలుగు మాధ్యమంలోకి విద్యార్థి సర్దుకు పోగలిగేలా వారధిని ఏర్పాటు చేయాలి. అన్నిటికంటే ముఖ్యంగా ప్రతి పాఠశాలకు ఉపాధ్యాయుడు విధిగా హాజరయ్యేలా చేయాలి. అలాగే గిరిజన గ్రామ సమాజాల పెద్దలకు, విద్యపట్ల సదభిప్రాయం కలిగించి వారికి పాఠశాల బోధనా కమిటీల్లో పాత్రను కల్పించాలి. గిరిజన మాతృభాషల విద్యాబోధనకు సరియైన విద్యా ప్రణాళిక ఏర్పాటు చేసి దాన్ని ప్రభుత్వం చేత ఆమోదింపచేసి సక్రమంగా అమలు అయ్యేలాగా చూడాలి.

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అన్నమయ్య – సమసమాజ నిర్మాణం

– డా॥ ఎం.గోనానాయక్

మానవజాతి చరిత్రలో భాషా, సాహిత్య, సంస్కృతులకు అవినాభావ సంబంధం వుంది. మానవజాతి సంస్కృతి వికాసంలో సహకారం, శ్రమ, వస్తువులు, భాషలు ప్రాధాన్యత వహించాయి. భారతీయ సంస్కృతి ప్రపంచ సంస్కృతులన్నింటిలో స్థిరమైన ప్రాధాన్యత సంతరించుకుని అలరారింది. కారణం పరిశీలిస్తే ఈ దేశ సంస్కృతిలో వేదాలు, ఉపనిషత్తులు, భగవద్గీతలు సాహిత్య విజ్ఞానంగా నిలిచిఖ్యాతిని పెంపు చేశాయి. ప్రధానంగా ఈ దేశ సంస్కృతిపై మత ప్రభావం కనిపిస్తుంది. అయితే కాలాల ననుసరించి సమాజ సాహిత్యాలలో మార్పులు చోటు చేసుకున్నాయి. సత్యాన్వేషణం ప్రధానధ్యేయంగా ముందుకు సాగడానికి సాహిత్యం దోహదపడింది. ఆ సాహిత్యంపై పురుషార్థల ప్రభావం బలంగా చోటుచేసుకుంది. ఇదంతా సంస్కృతిలో ఒక భాగమే, అలాంటి సంస్కృతిని నిర్వచిస్తూ ఆచార్య ఖండవల్లి లక్ష్మీరంజనంగారు (తమ ఆంధ్రుల చరిత్ర సంస్కృతిలో) యిలా తెలియజేశారు. "సంస్కృతి అననేమి? ఒక జాతి అభివృద్ధి మార్గమున నడచిన రీతిని సంస్కృతి అనుచున్నారు. వ్యక్తి చేయు అభివృద్ధి యత్నమును సంస్కారమన వచ్చును. సంస్కారి యనగా చక్కని మనో విలాసము కలవాడని అర్థము. సంఘము మానసికంగాను, భౌతికంగానూ ఉచ్ఛదశ పొందడానికి చేసే నిరంతర యత్నమే సంస్కృతి అని చెప్పదగును." ఆచార్యులవారిపై నిర్వచనాన్ని గమనిస్తే, జాతి ఔన్నత్యానికి సంస్కృతి మూలమనే భావన స్పష్టమౌతుంది. సమాజం జాతులద్వారా ఏర్పడి నిరంతరాయమానంగా కొనసాగుతూ మానవలక్ష్యాలను సంస్కృతి ద్వారా పరిపూర్ణం చేస్తుంది కాబట్టే వ్యక్తుల పుట్టుక నుండి మరణం వరకూ వున్న మధ్యకాలాన్ని సహజంలో గడుపుతారు. వ్యక్తికి సమాజానికి అవినాభావ సంబంధం వుంది. ఆ మాటకొస్తే వ్యక్తుల కలయికే సమాజం. అందుకే మైకేవర్ "మానవ సంబంధాల మేలు కలయిక సమాజం" అని సమాజాన్ని నిర్వచించాడు.

"మానవుడు సంఘజీవి" అని అరిస్టాటిల్ తెలియజేశాడు. సంఘానికి దూరంగా మానవుడు మనలేడు. ఎందుకంటే మానవుడు బుద్ధిజీవి. అందువల్లనే జంతు సమాజం నుండి వేరు చేయబడ్డాడు. ప్రవర్తన నియమావళి, ఆచారాలు, ధర్మాలు, విలువలు, ప్రమాణాలు ఏర్పరచుకుని ఒక ఆదర్శ జీవనానికి మార్గదర్శకుడయ్యాడు. కాలం ఒకేరీతితో వుండదు అన్నట్లుగా వ్యక్తి ప్రవృత్తిలో వచ్చిన మార్పు సమాజంపై ప్రభావం చూపింది. నిర్దిష్టమైన పద్ధతులనుండి తనలో పొడచూపిన అహంవల్ల తప్పిదాలు చేయడం ప్రారంభించాడు. స్వార్థంతో గిరిగీసుకొని తను జీవిస్తున్న సమాజంలోని వ్యక్తుల పట్ల కుసంస్కార వైఖరులు చూపడం ప్రారంభించాడు. దానిల్ల ఎన్నో అనర్థాలు, అసాంఘిక

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చర్యలు సమాజాన్ని చుట్టుముట్టి అతలాకుతలం చేశాయి.
పీడించ వర్గానికి మనిషి స్వార్థంబీజాలు వేసింది. పీడింపబడేవాళ్ళు అధికమై అశక్తులై తలవంచారు. బానిసలుగా మిగిలిపోయారు. ఈ సందర్భంలో దేవులపల్లి వారన్న మాటలు గుర్తు చేసుకోవాల్సిన అవసరం ఎంతైనా వుంది. వారిభావం పరికించండి.
"పీడించేవాళ్ళు, పీడింపబడేవాళ్ళు వున్న సమాజం దీర్ఘకాలం కొనసాగాలని ఎవరూ కోరుకోరు. కాలం మనిషిలో, వ్యవస్థలో తప్పక మార్పు తెస్తుంది. ఆ మార్పు పీడింపబడేవాళ్ళలో తప్పక వస్తుంది. అప్పుడు అచేతనమైన మనసు, శరీరంచేతనావస్థకు చేరి పిడికిళ్ళు బిగిసి ప్రశ్నలతో ప్రజ్వలిస్తాయి. ఆలోచనలు ఆవేశంతో ఎగిసి భావోద్వేదగంలో సాహిత్యంలోకి చొచ్చుకుపోయి తిరుగుబాటు బావుట ఎగరవేస్తాయి. అప్పుడు సాధారణ మానవుడె మకుటధారియై సంస్కరణలకు ప్రాణప్రతిష్ట చేస్తాడు. అప్పుడు సమాజంలో విస్తరించుకున్న అసమానతలు చీకటి పాలౌతాయి. అప్పుడు దైవం అందరిలో తనై దీపంగా అలరారుతాడు."
అన్న శాస్త్రిగారి భావజాలం పరిశీలిస్తే గతవేయి సంవత్సరాల తెలుగు సాహిత్యంలో ఇలాంటివి చోటుచేసుకోవడం మనకు తెలిసిందే. అయితే కావ్య, పురాణయుగం తరువాత వచ్చిన సాహిత్య ప్రక్రియల పరంగానే గాక, ఆలోచనల పరంగా కూడా మార్పులు చోటుచేసుకున్నాయి. ఉత్తరాదిలో భక్తి ఉద్యమంగా మొదలై సమాజంలోని అనేక దుశ్చర్యలను నివారించే ప్రయత్నం చేసింది. కబీరు, రామానందుడు తదితరులు భక్తిని ప్రజల్లోకి నాటి శివకవి యుగపు కవుల్లాగ తీసుకుపోయారు. సాహిత్యం కూడా ప్రజల భాషలో ప్రజల అనుభవాలను ఉటంకిస్తూ ప్రజలకు చేరువైంది. సూఫీ ఉద్యమం భక్తి ఉద్యమ బాటను అనుసరించి "అందరికి ఒక్కడే దేవుడు, కొందరికి రహీము, కొందరికి రాముడు, ఏ పేరున పిలిచినా దేముడొక్కడే" అని దైవపరంగా సమాజంలోని వ్యక్తులను ఒకే ప్రపంచ సామాజిక కుటుంబంగా వుండాలని ప్రబోధించారు. వీరబ్రహ్మేంద్రులు సాంఘిక దురాచారాలను ఎండగట్టి మనుషులందరు ఐక్యంగా వుండాలని తన తత్వాల ద్వారా ప్రబోధించారు.
ఆ సమయంలోనే తెలుగు సాహిత్యం మరొక భక్తకవిని, సంస్కర్తను మనకందించింది. ఆ మధురభావ పదకవే అన్నమయ. భక్తకవుల్లో అన్నమయది ఒక మహోన్నత స్థానం. అన్నమయ తనదైన వాణిని, బాణిని భక్తికి పరాకాష్ట చేయడమే గాకుండా, సమాజపరంగా సంస్కారభావాలతో, తన పద సాహిత్యాన్ని ప్రజాహృదయాలకు చేరువ జేశాడు. మానవతావాదిగా, హృదయవాదిగా 'అందరికి శ్రీహరే అంతరాత్మ' అంటూ 'ఆత్మవత్ సర్వభూతాని' అన్న మహా వాక్యాన్ని మహాజన సమత్వానికి ఏకత్వానికి ప్రతీక చేశాడు. నిస్వార్థంగా సమాజాన్ని సేవించాలని అదే సత్కర్మగా తెలియజేశాడు. తన పదసాహిత్యంలో భక్తినే గాక సామాజిక సంస్కరణలను కూడా తెలియజేశాడు. సంస్కర్తగా సమాజంలోని అవకతవకలను నిరసించాడు. ఈ విషయాన్నీ పరిశీలిస్తే అభ్యుదయ భావాలకు శ్రీకారం చుట్టిన హృదయవాదిగా అన్నమయ కనిపిస్తాడు. వాస్తవంగా కమ్యూనిజం నుండి పుట్టిందే అభ్యుదయం అనే ప్రచారం లోకంలో వుంది. అది కేవలం శాస్త్రపరంగా అంగీకరించ వలసిందే కాని భక్తి పారమార్థల పరంగా పరిశీలిస్తే అన్నమయ అభ్యుదయానికి ఆద్యుడు అన్నది నిఖార్సైన నిజం. అన్నమయ పదసాహిత్యంలోని అభ్యుదయం సామాజిక సంప్రదాయక అభ్యుదయం ఎందుకంటే ఆ అభ్యుదయం సమాజ సంప్రదాయాలలోని అనైతిక విషయాలను మార్చి ప్రజలందరిని ఒకే కుటుంబంగా అందులోనూ వసుధైక కుటుంబంగా మెలిగేలా చేస్తుందని విశ్వసించబట్టే తన పదసాహిత్యాన్ని ప్రజలకు చేరువ చేశాడు. కులాలు ప్రజలను చీల్చే అడ్డుగోడలుగా భావించాడు. ఏ కులంలో పుట్టినా అతడే హరిని తెలిసినవాడని కుల రహితంగా దైవాన్ని ఏకత్వ భావనతో కీర్తించి దాన్నే సమాజానికి అనువర్తింప జేశాడు. కడజాతివాడే విష్ణువు అని తెలియజేశాడు. ఇది గమనించేనేమో గాంధీజి 'హరిజనులని' వెనుక బడ్డ కులాల వాళ్ళని పిలిచాడు. అన్నమయ సమభావం, సమధర్మం, సమన్యాయం, సమజ్ఞానం అనే సూత్రాలకు ప్రాణం పోసి ఇవన్నీ వున్న ఏకులంలోని వాడైనా అతడు శ్రీవేంకటపతికి ఇష్టుడని తెలియజేశాడు. అందరికి శ్రీహరె అంతరాత్మ అని ప్రబోధించి కులరహిత సమాజాన్ని సమసమాజాన్ని కాంక్షించాడు.
భగవంతునికి అందరూ సమానులే అన్న కొత్త మార్గాన్ని ప్రతిపాదించాడు. ప్రపంచంలో స్వేచ్ఛా సమానత్వం కోసం వచ్చింది ఫ్రెంచి విప్లవం అన్నది నేడు ఒక ప్రమాణంగా వ్యాప్తిలో వుంది. ఆధ్యాత్మికంగా అన్నమయ ఈ ఫ్రెంచి విప్లవానికి ముందే స్వేచ్ఛా సమానత్వానికై పాదులు చేసి తన పదసాహిత్య వృక్షాలను నాటాడు. కులవ్యవస్థను నిరసించాడు. జాతి కుల మత భేదం లేని సమాజాన్ని కోరుకున్నాడు.
మత వ్యవస్థలో భాగంగా 'భక్తిని' ఆలంబనగా చేసుకొని సంస్కరణ దృష్టితో జాతిని మేల్కొల్పి, మానవతా వాద ఉద్యమానికి ప్రాణంపోశాడు అన్నమయ. వర్గవైరుధ్యాలను, సామాజిక అసమానతలను సామాజిక స్పృహ ద్వారా వివేకంతో విశ్లేషించాడు.

భక్తిని దైవంపై నిల్పినప్పటికీ, నాటి రాజకీయ వ్యవస్థలో పాలక వర్గమందున్న తరతమ భేదాలను ఖండించి భగవంతునికి అందరూ సమానమే అన్న భక్తి తత్త్వంతో అన్నమయ సమాజానికి దగ్గర అయ్యాడు. నిమ్న కులాల ఆత్మగౌరవాన్ని, విశ్వాసాన్ని పెంపు చేశాడు. స్త్రీలకు పురుషునితో సమాన గౌరవం వుండాలని సమాజంలో స్త్రీ పురుషులు వారివారి ప్రజ్ఞ ద్వారా అభివృద్ధికి దోహదపడాలనే సూత్రానికి తనయింటి నుండి సంస్కరణ ప్రారంభించాడు. (అన్నమయ భార్య తాళ్ళపాక తిమ్మక్క సుభద్రాకళ్యాణం) తనపై శృంగార పదం చెప్పమన్నందుకు సాళ్వ నరసింహరాయల ఆగ్రహానికి గురై చెరసాలపాలైనా హరి పదాంకితమైన పదసాహిత్యాన్ని నరస్తుతిలో నిల్పక ఒక ఆదర్శాన్ని నిలిపి నాటి సమకాలీన సమాజంలో ప్రజల మన్ననను పొందాడు.

సమకాలీన సమాజంలో నాటి రాచరిక వ్యవస్థలో విజయనగర రాజులు రాజ్యకాంక్షతో పితృ, భ్రాతృ, పుత్రులనే భేదం లేకుండా చంపుకోవడం అన్నమయను కలచివేసింది.

"దేహమిచ్చిన వాని దివిరి చంపెడువాడు
ద్రోహిగాక నేడు దొరయైనాడే,
తోడబుట్టిన వాని దొడలి చంపెడువాడు
చూడదుష్టుడు గాక సుకృతిమైనాడు
కొడుకు నున్నత మతింగోరి చంపెడు
వాడు కడు పాతకుడు గాక ఘనుడైనాడే!"

అని తన బాధను వ్యక్తం చేశాడు. మనిషి మనసు చంచలం, అస్థిరం, అస్వతంత్రం ఆశలపల్లకి, ఐహిక సుఖాలపట్ల అనురక్తి వుండడం వల్లనే సామాజికంగా అతని ప్రవర్తన స్వార్థంతో ముడిపడి చేయరాని దుష్కృత్యాలు చేస్తాడని వ్యధచెందుతూ శ్రీనివాసునిపై మనసు స్థిరంగా నిలపాలనె ప్రబోధం ఈ విధంగా తెలియజేశాడు.

ఎండలోని నీడ యీ మనసు... అనే పదంలో
"తెరవు చూపిన జాడ దిరుగు నీ మనసు
మరుగ జేసినచోట మరుగు నీ మనసు"
అని విశ్లేషిస్తూ చివరికి
"తిరువేంకటేశుపై దిరమైన మనసు
సిరిగలిగిన చోట జేరు నీ మనసు"

అంటాడు పై భావాలు యావత్ విశ్వసమాజంలోని మానవులకు వారి ప్రవర్తనలకు ఒక సంస్కారంగా, ఉపదేశంగా దోహదపడ్తాయి. దీని వెనుక వున్న ఆంతర్యం గమనిస్తే మానవులు ఒకరి పట్ల ఒకరు ప్రేమ కలిగి సమైక్యబంధంతో జీవించాలనే ఆకాంక్షను వేదాంత వేద్యుడైన శ్రీనివాసునికి నివేదించినట్లనిపిస్తుంది. ఎందుకంటే శ్రీనివాసుడు విశ్వవ్యాపి, విశ్వధరుడు, విశ్వంభరుడు, ఆ స్వామి తలచుకుంటే అంతా సవ్యమే అన్నదే అన్నమయ పదసాహిత్య ధ్యేయంగా కన్పిస్తుంది. ధార్మిక విలువలు పతనమై పోతున్నాయంటు తన ఆవేదనను వ్యక్తం చేస్తూ,

"ఇందెక్కడి సంసారం బే దెసజూచిన ధర్మము
కందయినది, విజ్ఞానము కడకు దొలంగినది
గొందుల దరింబడె, శాంతము కొంచెం ఛాయవివేకము
ముందుకు వెదికిన గానము మంచితనంపు బనులు" (1-63)

సమాజంలో ధర్మాలు అంతరించి పోతున్నాయి, అందువల్ల గతకాలమె మేలు వున్నకాలము కంటెన్' అని వాపోతాడు. కులమత వైషమ్యాలు వలదని సమైక్యంగా ఉండాలన్నదే వైష్ణవ మత ప్రధానాశయం అని ఉద్బోధిస్తాడు. ఉన్నతులని, ఉత్తములని వర్గంగా ఏర్పడి మనుషులు సాటివారి పట్ల తక్కువ భావం కలిగి వుండడాన్ని నిరసించాడు. జానపదులు జ్ఞానపదులని వారు సమాజ సాహిత్యాలకు మూలాలని తెలియజేస్తూ జానపద గేయలక్షనాలను క్షుణ్ణంగా వశంచేసుకొని తన మధుర భక్తిభావాలలో ఆధ్యాత్మిక తత్వాలతో పదాలను వెలయించాడు. ఈ పదం దానికి ఉదాహరణ.

"ఇంతకంటె ఘనమిక లేదు
సంతతి సౌఖ్యము జనార్ధనుడే"
మరో పదంలో
"కలవు మతములు పెక్కు కర్మ భేదములగుచు
కలవెల్లనీ యందె కల్పితములే

కలరు దైవతలుబహుగతుల మహిమల మెరయ
అలరి వారెల్లనీయంగ భేదములే"

అన్న భావంలో మానవ సమాజంలో ఎల్లవారికి శ్రీనివాసుడొక్కడె అన్నట్లుగా ఒకే ఊపిరిగా జీవించాలనే సమైక్యతను తెలియజేశాడు. సమతావాదిగా సంస్కర్తగా స్త్రీ పురుషులు భేదభావం లేకుండా జీవించాలని హితవు పలికాడు. ప్రకృతే పరబ్రహ్మం దానికి గొప్ప భేదభావాలు లేవు. సమస్త జీవులకు సూర్యకాంతి సమంగా ప్రసరిస్తున్నట్లే మానవులు అంతరాలు విడిచి అంతరంగాలు ఏకం చేసి సమత్వంత్వంతో శ్రీనివాసుని దయకు పాత్రులుకావాలనె తత్వాన్ని తన పదసాహిత్యం ద్వారా అందించిన సాంకేతిక అభ్యుదయ వాది అన్నమయ.

అక్షర బ్రహ్మ -- డా॥ దాశరథి రంగాచార్య

- వి. జయ ప్రకాశ్

1.0 అక్షర వాచస్పతి డాక్టర్ దాశరథిరంగాచార్య జీవితం భిన్న వైరుధ్యాల నిలయం, ఉత్తర, దక్షిణ ధ్రువాల్లా ఉండే అంశాలు ఆయనలో ఒక్కటిగా కలిసి కాపురం చేస్తాయి. ఆయనను చూస్తే, నిజాం నవాబుకు వ్యతిరేకంగా సాగిన పోరులో తుపాకీ పట్టి పోరాడారనీ, ఆయన నుదిటిపై కనిపించే తిరునామాలు చూసి ఆయనొకమార్క్సిస్టు అని ఎవరూ అనుకోరు. కానీ, ఆయన విప్లవశక్తికి ప్రతీక. ఆయన జీవితమే ఉద్యమం. ఉద్యమమే ఆయన జీవితం. ఏదీ చేసినా ఉద్యమంగా చేస్తారు. రంగాచార్య మార్క్సిజాన్ని ఎంతగా ప్రేమిస్తారో, సాంప్రదాయాన్ని అంతగా ఇష్టపడతారు. తెలుగు సాహిత్యానికి నిక్కమైన నీలాల్లాంటి నవలలు అందించిన రంగాచార్య, అదే చేత్తో రామాయణ, భారత, భాగవత, వేదాలు, ఉపనిషత్తులు తెలుగు జాతికి అందించారు. భిన్నత్వంలో ఏకత్వం అనే భారతీయ దృక్పథానికి నిలువెత్తు నిదర్శనంగా నిలిచిన దాశరథి రంగాచార్య స్వాతంత్ర్య సమర యోధుడిగా, అక్షర బ్రహ్మగా హృదయాల్లో పీఠం వేసుకున్నారు.

2.0 ప్రముఖ కమ్యూనిస్టు యోధుడు చంద్ర రాజేశ్వరరావు చేత "ఆంధ్రగోర్కీ"గా ప్రశంసించబడిన దాశరథి రంగాచార్య 1928 ఆగష్టు 24న వరంగల్ జిల్లాలోని చినగూడూరులో జన్మించారు. కవితా ప్రపంచంలో లబ్ధప్రతిష్టులైన దాశరథి కృష్ణమాచార్య వీరి అగ్రజుడు. రంగాచార్య సనాతన సంప్రదాయ కుటుంబ వాతావరణంలో పెరిగారు. ఇతరుల నీడ పడితే మైల పడిపోతాం అన్నంత ఛాందసం. మడి కట్టుకంటే సంస్కృత ద్రావిడాలే మాట్లాడాలి. తెలుగు మాట్లాడకూడదు. స్కూళ్లో ఉర్దూ తప్ప తెలుగు ఉండదు. ఇంటా, బయటా తెలుగుపై అంత చిన్నచూపు, నిరాదరణ ఉన్నా, దాశరథి సోదరులు ఇద్దరికి తెలుగు భాషపై ఎనలేని మమకారం ఏర్పడింది. 'నా తెలంగాణా కోటి రత్నాల వీణ' అనిఎలుగెత్తి చాటిన దాశరథి కృష్ణమాచార్య కవితా ప్రపంచంలో లబ్ధప్రతిష్ఠలు. ఆణిముత్యాల్లాంటి సినిమా పాటలను అందించారు. రంగాచార్య వచన రచనను చేపట్టి, కాల్పనిక, సాంప్రదాయ సాహిత్య సృష్టిలో అనితరసాధ్యమైన స్థాయికి చేరుకున్నారు.

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3.0 'పువ్వు పుట్టగానే పరిమళిస్తుంది' అనే నానుడి రంగాచార్య జీవితంలో నిజమయింది. ఆయనలోని తిరుగుబాటు తత్వం, అన్యాయానికి ఎదురుతిరిగే స్వభావం చిన్నతనంలోనే బయటపడింది. ఉస్మానియా విశ్వవిద్యాలయంలో వచ్చిన వందేమాతర ఉద్యమం, నిజాం రాజ్యంలోని ఇతర ప్రాంతాలకు పాకింది. అప్పుడు రంగాచార్య పాఠశాల ప్రార్థన సమయంలో వందేమాతరం చదివి ఉపాధ్యాయుల చేతిలో దెబ్బలు తిన్నాడు. ఆరో తరగతిలోఉండగా నిజాం నవాబు విధించిన యూనిఫారంలోకుచ్చుటోపికి బదులు గాంధీ టోపి పెట్టుకుంటామని స్కూల్లో విద్యార్థుల చేత సమ్మె చేయించి విజయం సాధించారు. కానీ, పాఠశాల నుంచి బహిష్కరణకు గురయ్యాడు. దాంతో ఆయన చదువు ఆరోతరగతిలో ఆగిపోయింది. ఆ కాలంలో అందరిలాగేరంగాచార్యను కూడా వామపక్ష భావజాలం ఆకర్షించింది. గ్రామాల్లో తిరిగి ప్రజలను ఆంధ్రమహాసభలో చేర్పించారు. పిల్లలకు పాఠాలు చెప్పారు. వయోజనులకు రాత్రి పాఠశాలలు నడిపారు. తాసిల్దార్‌ను ఎదిరించి గ్రామంలోకి పత్రిక తెచ్చారు. ఆ కాలంలోనే మార్క్సిస్టు సాహిత్యాన్ని విపరీతంగా చదివారు. తర్వాత తెలంగాణా రైతాంగ పోరాటం సాయుధ రూపు తీసుకుని ఉధృతమవడంతో, రంగాచార్య కూడా అండర్ గ్రౌండ్‌కు వెళ్లిపోయారు. తుపాకీ పేల్చడంలో శిక్షణ తీసుకున్నారు. 1948 సెప్టెంబర్ 16న పోలీస్ యాక్షన్ తర్వాత ఉద్యమం నుంచి బయటకు వచ్చారు. స్వాతంత్ర్యం తర్వాత ప్రజలను పీడించిన దొరలే, ఖద్దరు, గాంధీ టోపీ ధరించి రాజకీయ నాయకులుగా అవతారమెత్తారు. రంగాచార్య వారి మధ్య ఇమడలేకపోయారు. స్వయం కృషితో చదువుకుని 1951లో ఉపాధ్యాయ వృత్తిలో ప్రవేశించారు. తర్వాత 1957లో సికింద్రాబాద్ మునిసిపల్ కార్పొరేషన్‌లో చేరారు.

4.0 వట్టికోట ఆళ్వార్‌స్వామి తెలంగాణా పోరాట చరిత్రను నవలలుగా రాయాలనుకున్నారు. ఆ క్రమంలో మొదటి నవల "ప్రజల మనిషి"ని వెలువరించారు. "గంగు" రాస్తుండగా ఆళ్వార్‌స్వామి చనిపోయారు. దాంతో అది అర్ధాంతంగా ఆగిపోయింది. రంగాచార్యకు ఆళ్వార్‌స్వామి బంధువు అవుతారు. పైగా ఇద్దరికి పోరాట నేపథ్యం, సాహిత్యాభిలాష ఉంది. దాంతో ఇద్దరి మధ్య మంచి బంధం ఏర్పడింది. ఆళ్వార్‌స్వామి వదిలి వెళ్లిన ఉద్యమాన్ని ఎవరూ తలకెత్తుకోలేదు. చివరికి రంగాచార్య తనదైన పద్ధతిలో తెలంగాణా ప్రజల జీవన చిత్రణ కోసం నవలా రచనకు పూనుకున్నారు. ఒక ప్రణాళిక సిద్ధం చేసుకున్నారు. నవలా రచనకు సంబంధించి పుస్తకాలు అధ్యయనం చేశారు. మొదటి నవల "చిల్లర దేవుళ్లు" (1969) వెలువరించారు. తెలంగాణా గురించి తెలంగాణా మాండలికంగా రాసిన నవల కావడంతో విశేష ఆదరణ పొందింది. మొదటి నవలకే ఆంధ్రప్రదేశ్ సాహిత్య అకాడమీ బహుమతి పొందారు రంగాచార్య. "చిల్లరదేవుళ్లు" 1974లో చలనచిత్రంగా కూడా వచ్చింది. 'చిల్లరదేవుళ్లు'లో 1938కి పూర్వపు తెలంగాణా ప్రజల జీవనాన్ని చిత్రిస్తే, తెలంగాణా సాయుధ పోరాటంలో స్వర్ణయుగంలాంటి 1942-48 కాలాన్ని "'మోదుగుపూలు" (1971) వర్ణిస్తుంది. రంగాచార్య గార్లలో నిర్వహించిన పోరాట చిత్రణమే "మోదుగుపూలు" నవల ఇతివృత్తం. ఈ నవలను చదివే, రంగాచార్యను "ఆంధ్రగోర్కీ"గా అభివర్ణించారు చంద్రరాజేశ్వరరావు. నిజాం రాజ్యంలో ఉండే నామమాత్రపు హక్కులు కూడా ఉండని ఒక జాగీరులో, ఉద్యమ నిర్మాణం, అది ఎదిగిన తీరు, ప్రజలు ఏకమై తాసిల్దారును హతమార్చిన సంఘటనలు, కోయ ప్రజల జీవన విధానం, వారి అమాయకత్వం, ఉద్యమంలో భాగస్వాములు కావడం కన్నులకు కట్టినట్టు చిత్రించారు రంగాచార్య. స్వాతంత్ర్యం తర్వాత సుమారు రెండు దశాబ్దాల సుదీర్ఘ కాలాన్ని "జనపదం" (1976) లో చిత్రించారు. నగర సమస్యల ఇతివృత్తంతో "మాయాజలతారు" (1971) రాశారు. భారత దేశంలో సామ్యవాద స్థాపన జరుగుతున్నందున ఆశలను, ఆశయాలను "రానున్నది ఏది నిజం?" (1971) నవలలో చిత్రించారు. "మానవత" (1980) నవలలో "మతాలు వెలసిపోయే రంగులు, మానవత నిరంతరం నిలిచిఉండే ఘనత" అనే సందేశం ఇస్తారు. ఒక బ్రాహ్మణునికి, ఒక హరిజనునికి మధ్య స్నేహాన్ని కల్పించి, మానవత్వం దైవత్వానికి అతి దగ్గరని "శరత్పల్పం" (1980) నవలలో నిరూపించారు. స్వాతంత్ర్యం తర్వాత కూడా ఆ స్వాతంత్ర్యపు వెలుగులు ప్రసరించని గ్రామాలు ఎలా దోపిడీకి గురయ్యాయో, ఆ దోపిడీలో ప్రజల విషాద జీవితాలు, టీచరమ్మ నుంచి చైతన్యం పొంది గ్రామస్తులు తిరగబడి విజయం సాధించడం "పావని" నవల చిత్రిస్తుంది. 1977లో రాసిన ఈ నవల 2000 సంవత్సరంలో పుస్తకంగా వచ్చింది. వీటి తర్వాత రంగాచార్య దృష్టి సంప్రదాయ సాహిత్యంపై పడింది. భారతం, వేదాలు, ఉపనిషత్తులు అనువదించిన తర్వాత మళ్లీ నవలా రచనకు ఉపక్రమించారు రంగాచార్య. ప్రపంచీకరణ, పారిశ్రామీకరణ ప్రభావంతో మరణం వైపు పయనిస్తున్న ప్రజలను అమృతం వైపు పయనింపజేసే "అమృతం గమయ" (2004) నవలను రాశారు. ఇందులో భారతీయ తాత్త్వికత, దాన్ని గొప్పదనం, ఆంగ్లేయులు దాన్ని ధ్వంసంచేసిన విధానం. భారత సంప్రదాయాన్ని రక్షించుకోవాల్సిన అవసరం తదితర విషయాలు చిత్రించారు.

4.1 రంగాచార్య మొత్తం 9 నవలలు రాశారు. వీటిలో చిల్లరదేవుళ్లు, మోదుగుపూలు, జనపదం

నవలలు పిరియాడిక్ నవలలు కావడతో ఒక నవల ముగింపు మరో నవలకు ప్రారంభం అవుతుంది. నవలల్లో ఇతివృత్తంతోపాటు, తెలంగాణా మాండలిక ప్రయోగం కూడా రంగాచార్యకు మంచిపేరును సంపాదించి పెట్టింది. విషయ నివేదనకు సాధారణ భాషనే వాడినా, పాత్రలు వారివారి సాంఘిక నేపథ్యాన్ని బట్టి మాట్లాడే భాష వేర్వేరుగా ఉంటుంది. ఇలా ఉండడంవల్ల నవల చాలా సహజంగా సాగుతుంది. సంఘటనలు, సంభాషణలు హృదయానికి హత్తుకుంటాయి.

5.0 రంగాచార్య అనగానే నవలా రచనే గుర్తొస్తుంది. కానీ నవలల కంటే ముందే, ముప్పై మూడేళ్ల వయసులోనే ఆయన "శ్రీమద్రామాయణము" (1962) రచించారు. కాలక్రమంలో వాల్మీకి రామాయణంలో చోటుచేసుకున్న అవాల్మీకాలు లేకుండా అచ్చంగా వాల్మీక ప్రోక్తమైన రామాయణాన్ని తెలుగువారికి వచనంలో అందించారు. రంగాచార్య అంత చిన్నవయస్సులోనే రామాయణాన్ని అధ్యయనం చేసినతీరును, రాసిన విధానాన్ని విశ్వనాథ సత్యనారాయణ, ఆచార్య దివాకర్ల వేంకటవధాని వంటి ఉద్ధండులు కొనియాడారు. రామాయణంలో అక్కడక్కడా రాసిన రంగాచార్య విమర్శనాత్మక అభిప్రాయాలు పఠితలను ఆలోచించేలాచేస్తాయి. వారికి అపరిమితమైన జ్ఞానాన్ని అందిస్తాయి. రామాయణం తర్వాత "శ్రీమద్భాగవతం" (1969) రాశారు. ఈ రచనలో వ్యాసున్ని అనుసరించినా, పోతన పద్యాల రుచిని పాఠకులకు చూపించారు. "సీతాచరితం" (1978) పేర మరోసారి రామాయణాన్ని రాశారు. 1994లో హరివంశ సహిత "మహీభారతము" రచించారు. రామాయణ, భారత, భాగవతాలు రాసిన తర్వాత ఒక భారతీయ సంప్రదాయ సాహిత్యంలో హిమవదున్నతమైన నాలుగు వేదాలు (2000), ఎంతో శ్రమించి తేట తెలుగు వచనంలో అందించారు. వేదం బ్రహ్మణులు అందులోనూ పురుషులకే పరిమితం చేశారు. బ్రాహ్మణేతరులు, స్త్రీలు వేదం చదవరాదని నిషేధం విధించారు. పాశ్చాత్య విద్వాంసులేమో వేదాన్ని చేశారు. బ్రాహ్మణేతరులు, స్త్రీలు వేదం చదవరాదని నిషేధం విధించారు. పాశ్చాత్య విద్వాంసులేమో వేదాన్ని తమ దృక్పథంతో వ్యాఖ్యానించారు. ఈ నేపథ్యంలో రంగాచార్య "ప్రజలకు వేదం" అనే నినాదంతో వేద ఉద్యమాన్ని ప్రారంభించి, విజయవంతంగా పూర్తిచేశారు. కోట్ల నిధులున్న ధర్మసంస్థలు కూడా ఆలోచన చేయలేనిదానిని, ఒక్కచేతితో చేసి చూపించారు. వేదావిష్కరణోత్సవంలో ఒక స్త్రీకి, ఒక దళత యువకుడికి వేద ప్రతులు అందించారు. వేదాల తర్వాత ముఖ్యమైన పది ఉపనిషత్తులు (2011), ఋగ్వేద శాంఖాయన బ్రాహ్మణము (2001), ఋగ్వేద ఐతరయ బ్రాహ్మణము (2002), వేదం జీవననాదం- పరిచయం (2001), వేదం జీవననాదం - ఋగ్వేద పరిచయం (2001), మానస తిరుప్పావై (2004), తాను దర్శించిన దేశంలోని యాత్రా స్థతాల విశేషాలతో "యాత్రా జీవనం" (2007) రచించారు.

5.1 రంగాచార్య రచించిన సాంప్రదాయ గ్రంథాల ఉబుసుపోక చదువుకునే పారాయణ గ్రంథాలు మాత్రం కాదు. అవి విమర్శకుల మెదడుకు సైతం పదును పెడతాయి. పాఠకుడికి జ్ఞాన కాంతులు ప్రసాదిస్తాయి. ఆయన రాసినవన్ని ఉద్గ్రంథాలే. అయితే, రంగాచార్య కథ చెప్పి వదిలేయలేదు. సాహిత్యంలో తనకున్న పరిజ్ఞానం, ప్రపంచ జ్ఞానంతో ఆ కథకు సంబంధించి పూర్వాపరాలు, మంచి చెడులు చర్చించారు. ఈ విధానాన్ని 'శ్రీమద్రామాయణము'తో ప్రారంభించారు. తర్వాత కూడా ఈ విధానాన్ని అవలంభించారు. అయితే తర్వాతి రచనల్లో తన అభిప్రాయాలకు "ఆలోచనామృతము" అనే పేరు పెట్టారు. ఆయన వ్యాఖ్య నిజంగా అమృత ప్రాయమైన ఆలోచనలు కలిగిస్తుంది. పాతను కొత్తతో మేళవించి చూపుతుంది. భారతీయ తాత్వికతను ఎలా అర్థంచేసుకోవాలో వివరిస్తుంది. ప్రాచీన సాహిత్యమంతా పుక్కిటి పురణాలు కావనీ, మానవజాతిని మహోన్నత దిశగా తీసుకొనిపోయే అమృతత్వం అందులో ఉందని నిరూపిస్తుంది.

6.0 రంగాచార్య జీవితానికి, అనువాదాలకు విడదీయని బంధం ఏర్పడింది. ఆయన చాలా చిన్నతనంలోనే వారి తండ్రి నిర్వహించిన "దాశరథి" పత్రికకోసం ద్రావిడ గ్రంథాల అనువదించారు. తర్వాతి కాలంలో ఆయన సాహితీ జీవితం అనువాదంతోనే ప్రారంభం అయింది. 1940ల్లో కోల్‌కత్తాలో వచ్చిన కరువు రక్కసి గురించి ప్రఖ్యాత భారతీయ ఆంగ్ల రచయిత భవానీ భట్టాచార్య రాసిన నవల "He Who Rides A Tiger" ను "దేవుని పేరిట" (1960) పేరుతో తెలుగులో అనువదించారు. ఆ నవలను వట్టికోట ఆళ్వార్ స్వామి దేశోద్ధారక గ్రంథమండలిక తరపున ప్రచురించారు. తెలుగు కథలను ఉర్దూలోకి "తెలుగు అఫ్సానే" (1965) పేర అనువదించారు. ప్రముఖ ఉర్దూ కవయిత్రి జీలానీబాను కథలను "కేదారం" (1978) పేర తెలుగులోకి అనువదించారు. ఉర్దూ నవల "ఉమ్రావ్‌జాన్ అదా"ను తెలుగులోకి అనువదించారు.

7.0 ఇతర రచనలు: రంగాచార్య తొలినాళ్లలో పిల్లలకోసం 1960-63 వివేకానందుడు, మహాత్ముడు కాళిదాసు మూడు నాటకాలు రచించారు. 1974లో శ్రీవేంకటేశ్వరలీలలు రచించాడు. ఈ పుస్తకాలు పిల్లల కోసమే అయినా, పూర్తి సమాచారాన్ని ఇస్తాయి. పిల్లలతోపాటు పెద్దలకు ఎంతో ఉపయోగకరంగా ఉంటాయి ఈ పిల్లల పుస్తకాలు.

ఇక 1962లో భారత్‌పై చైనా దాడిచేసినప్పుడు, తెలుగులో వెలువడిన కవితలను "రణభేరి" పేర సంకలనం చేశారు. తర్వాత భారతీయ భాషల్లో వెలువడిన కథలను సేకరించి, "రణరంగం" పేర తెలుగులోకి అనువదించి ప్రచురించారు. రంగాచార్య రచనల్లో 1959లో రాసిన "దేహదాసు ఉత్తరాలు" (1988లో పుస్తకంగా వచ్చింది), "జనరంగం" (1964) శతకం స్వాతంత్ర్యం పొందిన తొలినాళ్లలో ప్రజల జీవన విధానాన్ని, మారుతున్న సామాజిక వ్యవస్థను, పతనమవుతున్న విలువలను చిత్రిస్తాయి. "దేహదాసు ఉత్తరాల"లో ఇద్దరు వ్యక్తుల మధ్య నడిచే ఉత్తరాల ద్వారా సమాజ నగ్నరూపాన్ని చిత్రించారు రంగాచార్య. "జనరంగం" శతకంలో వివిధ సందర్భాల్లో ప్రజలవాక్కులు ఎంత చురుక్కుమనిపిస్తాయో పద్యాలద్వారా వినిపించారు. ఇక రంగాచార్య 21 కథల సంకలనం "నల్లనాగు" (1978) సమకాలీన సమాజంలోని భిన్న పార్శ్వాలను చిత్రిస్తుంది. ప్రేమ్‌చంద్ జీవితం, రచనలు పరిచయం చేస్తూ "ప్రేమ్‌చంద్ జీవితం-సాహిత్యం" (1975) వెలువరించారు. "వచన రచనపై వలపు తీరదు" అనే రంగాచార్య కవితలనూ పలికించారు. ఆధ్యాత్మిక భావంతో, భగవంతుడితో సంభాషణలు జరిపినట్టుగా ఉండే ఆ కవితలకు "మానస కవిత" (2002) అనే పేరు పెట్టారు. కాళిదాసు "అభిజ్ఞాన శాకుంతలం" (2007) నాటకాన్ని "ఛాయా వ్యాఖ్యానం"తో అందించారు. వీటితోపాటు రామాయణం పాత్రలు, భారతంలోని సూక్తులు, వివిధ కవుల గురించిన వ్యాసాలు, ఆయా పత్రికలకు రాసిన వ్యాసాలు రంగాచార్య అక్షర సృష్టిలో భాగంగా ఉన్నాయి.

8.0 రంగాచార్య రచనల్లో ప్రత్యేకంగా పెర్కొనవలసిన మరొక రచన "జీవనయానం". అది రంగాచార్య జీవిత కథ. 'జీవనయానం'లో రంగాచార్య తన జీవితంతోపాటు, ఏడు దశాబ్దాల తెలుగుతాజి జీవితాన్ని చిత్రించారు. స్వతంత్ర పోరాటం, తెలంగాణాలో సాంస్కృతిక చైతన్యం. ఆంధ్రమహాసభ పోరాటాలు, రజాకార్ల దౌష్ట్యం, కమ్యూనిష్టుల సారథ్యంలో తెలంగాణా సాయుధ పోరాటం, ఆంధ్రప్రదేశ్ అవతరణ, ప్రత్యేక తెలంగాణా, రాజకీయాలు, విద్యావ్యవస్థ, కార్మిక సంఘాలు, సాహితోద్యమాలు, సాహితీ సంస్థలు. ఇలా ఒకటేమిటి మొత్తం తెలుగు ప్రజల ఏడు దశాబ్దాల సామాజిక, ఆర్థిక, రాజకీయ, చారిత్రక, ఆధ్యాత్మిక స్థితిగతుల్లో వచ్చిన మార్పులకు 'జీవనయానం' అద్దం పడుతుంది. సంఘటనలు పేర్కొని వదిలేయకుండా, దాని పూర్వాపరాలు చర్చించడం, చూచాయగా కాకుండా తేదీలతో సహా కచ్చితమైన సమాచారాన్ని అందించడం రంగాచార్య ప్రత్యేకత. ఇక సందర్భోచితంగా ప్రయోగించే శ్లోకాలు, పద్యాలు, ఉర్దూ కవితలు, సామెతలు పాఠకులకు రసవిందును చేస్తాయి. ఇన్ని అంశాలు చెప్పాల్సి వచ్చినా, ఎక్కడ కృతకంగా అనిపించదు. నల్లేరుమీది నడకలా సాగిపోతుంది రచన.

9.0 మహా రచయిత డాక్టర్ దాశరథి రంగాచార్యను వాల్మీకి, వ్యాసుడు, కాళిదాసు, గోర్కీ ప్రేమ్‌చంద్‌ల మేలు కలయికగా చెబుతారు. వారిలోని రచనా విశిష్టతలు, పాత్ర పోషణ, వర్ణనా ప్రియత్వం, మార్క్సిస్టు దృక్పథాన్ని వంటబట్టించుకున్నారు. ఆ ప్రభావం రంగాచార్య రచనలపై కనిపిస్తుంది. ఆయన శైలి చదివిస్తుంది. రక్తి కట్టిస్తుంది. బొమ్మను కళ్లముందు ఆడిస్తుంది. ఆయన రచనలోని ప్రతి పేజి పాఠకుడిని కట్టిపడేస్తుంది. ఏ పేజీ తెరచి చదివినా, అలా సాగిపోతాడు పాఠకుడు. పుస్తకం మధ్యలో మూయడానికి మనసొప్పదు. అంత ఆత్మీయంగా ఉంటుంది రంగాచార్య శైలి. జీవనది ప్రవాహంలా సాగే ఆయన రచనలో అంత మహత్తు ఉంటుంది.

10.0 మార్క్సిజం ఆయన దృక్పథం. మానవత ఆయన లక్ష్యం. ఇది కాల్పనిక, సాంప్రదాయ రచనలన్నింటిలో దర్శనమిస్తుంది. రంగాచార్య సాగిస్తోన్న భిన్న వైరుధ్యాల అక్షర సృష్టి అనితర సాధ్యం. తొమ్మిది నవలలు, రామాయణ, భారత, భాగవతాలు, నాలుగు వేదాలు, పది ఉపనిషత్తులు, రెండు బ్రాహ్మణాలు, పలు ఇతర రచనలు ఒక్క చేతిమీదుగా వెలువరించడం, అన్ని రకాల పాఠకులను మెప్పించడం సామాన్యులకు సాధ్యం కాదు. రాబోయే కాలాల్లో ఈ అక్షర బ్రహ్మ యశస్సు మరింతగా పెరుగుతుందే కానీ, తరగదు. రంగాచార్య జీవిస్తున్న కాలంలో జీవిస్తున్నందుకు, ఆయన సమకాలీకులమైనందుకు మనమెంతో గర్వించాలి.

ఉపయుక్త గ్రంథాలు :

1. జీవనయానం, దాశరథి రంగాచార్య.
2. అక్షర వాచస్పతి, యువకళావాహిని.
3. దాశరథి రంగాచార్య రచనలు.

మహబూబ్‌నగర్ జిల్లా జానపద కథాగేయాలలో చారిత్రక, సాంస్కృతిక, సామాజికాంశాలు

దాసరి రంగయ్య

1). జిల్లా పరిచయం: తెలంగాణ ప్రాంతంలో అధిక వైశాల్యం కలిగిన జిల్లా మరియు రాజరిక వ్యవస్థ నుండి అత్యధిక సంస్థానాలు కలిగిన జిల్లా మహబూబ్‌నగర్ జిల్లా. సంస్థానాల జిల్లాగా, శ్రామిక జిల్లాగా పేరుగాంచినది ఈ మహబూబ్‌నగర్ జిల్లాలో కవిపండితులకు, సాహితీవేత్తలకు, శాస్త్రవేత్తలకు కొదవలేదు. ప్రాచీన చరిత్ర పుటల్లో ఈ జిల్లాకు ప్రత్యేకస్థానం ఉంది. గౌతమీపుత్ర శాతకర్ణి తల్లి గౌతమీ బాలశ్రీ వేయించిన నాసిక్ శాసనములోని 'ములకనాడు' (ముళక) నేటి మహబూబ్‌నగర్ జిల్లాకు ప్రాచీననామం. పూర్వం ఈ ప్రాంతంలో పాలు, పెరుగు సమృద్ధిగా దొరకటం వల్లనే ఈ ప్రాంతానికి "పాలమూరు" అనే పేరు వచ్చిందంటారు. అదేవిధంగా ఈ జిల్లాలో పాలుకుడిసె చెట్లు ఎక్కువగా ఉన్నందు వలన "పాలమూరు" అనే పేరు వచ్చిందని అంటారు. నిజాం నవాబ్ మీర్ మహబూబ్ అలీఖాన్ (1869 – 1911) పేరు మీదగా ఈ జిల్లా పేరు మహబూబ్‌నగర్‌గా మార్చబడింది. ఐనా నేటికి జానపదులు ఈ జిల్లాను పాలమూరుగానే వ్యవహరిస్తారు.

సంస్థానాల జిల్లాగా పేరొందిన ఈ జిల్లాను వివిధరాజవంశాలు పాలించాయి.అమరచింత, ఆత్మ కూరు సంస్థానాన్ని ముక్కెర వంశీయులు, గద్వాల సంస్థానాన్ని ముష్టిపల్లి వంశీయులు, గోపాల్‌పేట సంస్థానాన్ని జనంపల్లి వంశీయులు, కొల్లాపురం, వనపర్తి సంస్థానాన్ని సురభి వంశీయులు పాలించారు. ఈ జిల్లాలోని ఒల్లూరు సంస్థానం శాతవాహనులకు రాజధాని. వర్ధమానపురం సంస్థానం కందూరి చోళులకు, ఇంద్రకల్లు, గంగాపురం సంస్థానం చోళులకు / కోడూరు చోళులకు అయిజ (ఐజ) సంస్థానం తెలుగు చోళులకు, పానగల్లు, కోయిల్‌కొండ, ఖిల్లాగణపురం – విజయనగర రాజులు కుతుబ్‌షాహి దండనాయకులకు నిలయాలు.

ఈ జిల్లాలో జానపద కళాకారులకు, ప్రాచీన, ఆధునిక కవులకు కొదవలేదు. ప్రముఖ పరిశోధకులు ఉన్నారు. మచ్చుకు కొందరు ప్రముఖులు కపిలవాయి లింగమూర్తి, ఎల్దండ రఘుమారెడ్డి (పరిశోధకులు), గోరేటి వెంకన్న (ప్రజా వాగ్గేయకారుడు), జానపద కళోద్ధారకుడు తలారి వెంకటస్వామి బృందం, కౌళ్ల బాలయ్య, కె.రామస్వామి, శరబంద రాజు, భైరోజు దామోదరాచారి, బిజ్జ రామచంద్రయ్య పంతులు, జానపదమే తన ప్రాణపదంగా భావించే

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జంగిరెడ్డి, కథల రాములు, ఈప్తి పెంటయ్య మొదలైన వారు ఎందరో.

2). జానపద కథాగేయాలు – స్వరూపం: జానపద సాహిత్యంలో గేయశాఖ ప్రధానమైనది. గేయశాఖలో కథాగేయాలు అత్యంత ప్రాధాన్యతను సంతరించుకున్నాయి. గేయాలు, కథాగేయాలు రెండూ ఒకటే. భావప్రధానమైనవి గేయాలు కాగా కథా ప్రధానమైనవి కథాగేయాలు. జానపదులు, జానపద భిక్షుక కళాకారులు, ఏదో ఒక కథను ప్రధానంగా ఎన్నుకొని, కథను తెలియజెయడానికి గేయ రూపంలో పాడి విన్పించడం వల్ల వీటిని కథాగేయాలని పిలువడం జరిగింది.

1842లో సి.పి.బ్రౌన్ దొర ఒక జంగమునికి నెలరోజులపాటు ఆతిథ్యాన్నిచ్చి, బొబ్బిలి కథ, కొమార రాముని కథ, పల్నాటి వీర చరిత్ర, మొదలైన వాటిని పాడించి, వ్రాయించారు. కథా గేయాలను భద్రపరిచినందుకు మనం ఆ మహానీయుడికి కృతజ్ఞతలమై ఉండాలి. 1874లో జె.ఎ.బోయల్ సర్వాయి పాపడి కథను ఇంకా అనేక కథాగేయాల ను సేకరించడమే కాక మొట్టమదటిసారిగా తెలుగులో వాటిని విమర్శనాత్మకంగా వివరించినారు.

డా॥ బి.రామరాజు (1958) డా॥ తంగిరాల వేంకట సుబ్బారావు వీరగాథల విషయంలో చేసిన మౌలిక పరిశోధన, సేకరణ మెచ్చుకోదగింది. డా॥ నాయని కృష్ణకుమారిగారు మానవశాస్త్రం ఆధారంగా తెలుగులో కథాగేయాలను పరిశీలించి ఒక కొత్త పంథాను పరిచయం చేశారు. ఇంకా ఎంతోమంది పెద్దలు, పిన్నలు ఈ విషయంలో ఆసక్తి చూపుతున్నారు. సాంఘిక ప్రయోజనాన్ని సాధించటానికి మహత్తరపాత్రను వహించే శక్తి జానపద కథాగేయాలకు ఉంది. అందుకు జానపద సాహిత్యంలో పరిశోధన చాలా జరగాల్సి ఉంది.

కథాగేయాల నిర్వచనాలు:

"వీరరస ప్రధానమగు కథను చెబుతూ, సంచారగాయక భిక్షుకులచే పాడబడు సరళ కథా గేయమే వీరగాథ" అని తంగిరాల వెంకట సుబ్బారావు నిర్వచించారు. ఇది కేవలం వీర రసప్రధానమైన గేయగాథలను దృష్టిలో ఉంచుకొని చెప్పినట్లు కన్పిస్తుంది. వీరరసాత్మక కథలు కానివి బోలెడన్ని కన్పిస్తాయి. కాబట్టి ఇది సమగ్రం కాదు.

"వాగ్రూపమైన సంప్రదాయం కలిగి, తరతరాలుగా అనేక రూపాంతరాలతో ప్రచారంపొంది, సామాజిక వికాసం కలిగిన కథాగేయాలే జానపద కథాగేయాలు" అని డా॥ ఆర్వీయస్ సుందరం నిర్వచించారు. ఇందులో మౌలికమైన ప్రాథమికతత్వం కన్పించదు.

"ప్రాథమికమైనతత్వాన్ని వ్యక్తీకరించే మౌలికమైన సరళకథా నిర్మాణాన్ని కలిగిన మౌఖిక ప్రసారంలో ఉన్న సంగీతరూపకమైన జానపదకళ" అని డా॥టి.జి.ఆర్. ప్రసాద్ తన అముద్రిత సిద్ధాంత వ్యాసం కర్నూలు జిల్లా కథా గేయాలలో పేర్కొన్నాడని కడప జిల్లా కథా గేయాలపై పరిశోధన చెసిన డా॥సుబ్బారెడ్డిగారు చెప్పారు.

3). కథాగేయాల వర్గీకరణ:

కథను ప్రారంభించే పద్ధతిని ఎత్తుగడ అనవచ్చు. కథాగేయల నిడివినిబట్టి ఎత్తుగడ పరిమాణం మారుతూ ఉంటుంది కథలలో కల్పిత కథా గేయాలు, వాస్తవ కథా గేయాలు, చారిత్రక కథా గేయాలు ఉంటాయి. ఈ కథాగేయాలలో, రస ప్రాధాన్యతను బట్టి వీరరసం, కరణరసం, అద్భుతరసం, రౌద్రరసం మొదలయినవి ఉంటాయి.

మానవ జీవితంలో ప్రధానమైన ఘట్టాలు పుట్టుక, పెండ్లి మరియు చావు మొదలైనవి, ఇలాంటి సంఘటనలు ప్రతి వ్యక్తి జీవితంలోను ఉంటాయి. వీటిని ఆధారం చేసుకునే ఏ జాతి సాహిత్యంలోనైనా కథానిర్మాణం జరుగుతుంది. కథానిర్మాణం భావనాత్మకమైంది. ఆయా సంఘటనలకు కథను ముడిపెట్టడంలో కథా నిర్మాణం ఇమిడి ఉంటుంది. కథాగేయాలను ప్రధానంగా ఛందస్సును బట్టి, కాలప్రమాణాన్ని బట్టి, గాయకులనుబట్టి, వాద్యాలను బట్టి అనేక విధాలుగా విభజించవచ్చు. కథాగేయాలు పరిమాణాన్నిబట్టి స్వల్పమైనవి, దీర్ఘమైనవి, అతిదీర్ఘమైనవి మరియు కొన్ని హఠాత్ ప్రమాణమైనవి. అతి దీర్ఘమైనవాటిని గేయకథా చక్రాలని పిలుస్తారు. వీటినే జానపదా మహా కావ్యాల ని కూడా వ్యవహరిస్తారు. కథను ప్రారంభించే పద్ధతిని ఎత్తుగడ అనవచ్చు. కథాగేయల నిడివినిబట్టి ఎత్తుగడ పరిమాణం మారుతూ ఉంటుంది కథలలో కల్పిత కథా గేయాలు, వాస్తవ కథా గేయాలు, చారిత్రక కథా గేయాలు ఉంటాయి. ఈ కథాగేయాలలో, రస ప్రాధాన్యతను బట్టి వీరరసం, కరణరసం, అద్భుతరసం, రౌద్రరసం మొదల యినవి ఉంటాయి.

మానవ జీవితంలో ప్రధానమైన ఘట్టాలు పుట్టుక, పెండ్లి మరియు చావు మొదలైనవి, ఇలాంటి సంఘటనలు ప్రతి వ్యక్తి జీవితంలోను ఉంటాయి. వీటిని ఆధారం చేసుకునే ఏ జాతి సాహిత్యంలోనైనా కథానిర్మాణం జరుగుతుంది. కథానిర్మాణం భావనాత్మకమైంది. ఆయా సంఘటనలకు కథను ముడిపెట్టడంలో కథా నిర్మాణం ఇమిడి ఉంటుంది. కథాగేయాలు అతిదీర్ఘాలు. కొన్ని హఠత్ ప్రమాణం కలవి. వీటిని 'గేయకథా చక్రాలని' (Ballad Cycles) అని పిలుస్తారు. వీటినే జానపద మహాకావ్యాలని కూడా వ్యవహరించడం కద్దు. జానపదగేయ సాహిత్యాన్ని

విస్తృతంగా పరిశోధించి వివరించిన డా॥ రామరాజు గారు జానపద గేయాలను (1958 6 – 7) వస్తువును బట్టి పౌరాణికాలు, చారిత్రకాలు, అస్పష్ట చరిత్రకాలు, మతసంబంధాలు, సాంఘికాలు, మొదలైన భేదాలను గుర్తించారు. రసానుగుణంగా శృంగారగేయాలు, కరుణరసగేయాలు మొదలైనవి పుట్టుకొస్తాయని చెప్పారు. ఆలంబనాన్ని బట్టి స్త్రీల గేయాలు, పురుషుల గేయాలు, స్త్రీ పురుషోభయ గేయాలు అని వర్గీకరించారు.
మహబూబ్‌నగర్ జిల్లా జానపద కథాగేయాలను పరిశీలించినట్లైతే మౌఖికమైన పౌరాణిక, సామాజిక కథాగేయాలు చాలా లభిస్తున్నాయి. బహుళ ప్రచారంలో ఉన్న కొన్ని వీర గాథలను తెలియజేసేటటువంటి కథాగేయాలను పరిచయం చేస్తున్నాను. పానుగంటి మీయాసాబ్ కథ, బండోళ్ల కురుమన్న కథ, పండగ సాయన్న, నల్ల సోమనాద్రి కథ, కొల్లాపూర్ సురభిరాజుల కథ, వనపర్తి సంస్థానం కథ, రామేశ్వరరావు కథ, రాణి శంకరమ్మ కథ, ఇనుగంటి వెంకటరావు కథ, నక్కలపల్లి రామన్న కథ, బందర్‌సాహెబ్ కథ బలమూరి మాలబాలి కథ, ఎన్నవెట్ల పకీరయ్య గౌడ్ కథాగేయాలు చాలా ఉన్నాయి. కథాగేయాలను భిక్షుక గాయకులు, జానపద వాగ్గేయకారులు, వృత్తి కళాకారులు ఆలపిస్తారు. మహబూబ్‌నగర్ జిల్లాలో 'మెట్లకిన్నెర' అనే జానపద సంగీతవాద్యం మిక్కిలి ప్రచారంలో ఉంది. మెట్లకిన్నెరతో చాలామంది కళాకారులు వీరగాథలను పాడుకుంటూ తమ జీవనం గడుపుతారు. కొందరు భిక్షుక గాయకులు, కళాకారులు మెట్లకిన్నెరతో పాటుగా 'డక్కి' అనే సంగీత వాద్యంతో ఈ కథాగేయాలు ఆలపిస్తారు. ఇలాంటి కళాకారులు ఈ జిల్లాలో చాలామంది ఉన్నారు. వారు చెప్పిన చారిత్రక, సామాజిక, సాంస్కృతిక, అద్భుత కథా గేయాలను కొన్నింటిని పరిశీలిద్దాం.

చారిత్రక కథాగేయం:

సురభిరాజుల కథాగేయం:

ఈ జిల్లాలో చాలా సంస్థానాలున్నప్పటికి కొల్లాపురం, జటప్రోలు సంస్థానాలకు ఒక ప్రత్యేకత ఉంది. ఈ సంస్థానాలు సురభివంశీయుల పాలనలో సుసంపన్నమైనాయి. గొప్పవంశ చరిత్ర కల్గిన సురభిరాజుల కీర్తిప్రతిష్ఠలను ధైర్యసాహసాలను కొనియాడుతూ జానపదులు, యక్షగానాల ద్వారా భిక్షుక గాయకులు మెట్లకిన్నెర వంటి రకరకాల వాయిద్యాలతో వీరగాథలను వీరావేశంతో ఆలపించి జీవనం సాగిస్తారు. ఇక్కడ సురభిరాజుల శూరత్వం గురించి తెలియజేసే అనేక కథాగేయాలున్నాయి. వాటిలో కొన్ని...

సైరా కొల్లాపురం రాజా!!
నగరంబు చూడండి
దొరలుండే స్థలము....!
ఈర్లుల్ల మొక్కినీవు
యాటకెల్తవు రాజా!!
పులిమీద కూర్చోని పులి రాత రాసేవు!
సైరా కొల్లాపురి రాజా!!

హిమాలయ పర్వతాలు భారతదేశానికి పెట్టని కోటగోడవలె ఉన్నట్లు కొల్లాపురం పట్టణానికి చుట్టు కోటగోడలాగ సహజసిద్ధంగా నల్లమల కొండలు ఉన్నాయి. సురభివంశస్థులు మొదట జటప్రోలు గ్రామాన్ని సంస్థానంగా చేసుకొని పరిపాలన సాగించారు. పరిపాలన సౌలభ్యం కొరకు కొన్ని సంవత్సరాల తర్వాత జటప్రోలు సంస్థానాన్ని కొల్లాపురానికి మార్చడం జరిగింది. కొల్లాపురం రాజులు వెలమ కులానికి చెందినవారు కావటం చేత "దొరలు" అని సంబోధిస్తారు. రాజు గారు యుద్ధవిద్యలో ప్రావీణ్యుడని యుద్ధం చేసి శత్రువులను నిమిషాలలో మట్టికరిపించే నైపుణ్యం, ధైర్యసాహసాలు ఇతనికి వెన్నతో పెట్టిన విద్యని జానపదులు తెలిపారు. క్షత్రియుల వృత్తి రాజరికం, ప్రవృత్తి వేట. రాజుగారు శత్రువులను సంహరించినట్లుగానే పులులను వేటాడటంలోనూ మిక్కిలి ధైర్యసాహసాలు కల్గిన శూరుడుగా కొనియడబడ్డాడు.

సైరా కొల్లాపురం రాజా!
నగరంబు చూడండి!

దొరలుండె స్థలం!! అంటూ వీరత్వం కల్గిన రాజులు కొల్లాపురం పట్టణంలో ఉన్నారనీ, సైరా కొల్లాపురి రాజా అంటూ జానపదగాయకులు, కళాకారులు జైకొడుతున్నారు. సతతహరితంతో కూడుకొని, అతిసుందరంగా ఈ నల్లమల కొండలు అంతర రాష్ట్రాలను కలుపుతున్నాయి. ఇలాంటి దట్టమైన అడవులలోకి రాజుగారు వేటకెళ్ళేముందు వేట విజయవంతం కావలని వీర్ల దేవతలకు మొక్కిఅప్పుడు వేటకు వెళ్లేవారట.
"ఈర్లు" అనేది జానపదుల పదం. వీరులనే జానపదులు 'ఈర్లు' అంటారు. ఈ దేవుళ్ళు పూర్వం నుంచి చెంచులతో

పూజలందుకుంటున్నారు. ఈ ప్రాంతంలోని చెంచులు, గిరిజనులు ఈ వీరులను 'ఈర్లస్వామి'గా పిలుస్తారు. ఈ దేవుళ్ళకు స్త్రీలు పూజలు చేయడమనే ఆచారం లేదు. స్త్రీలు పూజలు అనర్హులుగా భావిస్తారు. పురుషులు మాత్రమే వెళ్లి దేవుళ్ళకు పసుపు కుంకుమలతో బొట్లు పెట్టి అలంకరించి కాయసక్కెరలు సమర్పిస్తారు. కొందరు భక్తులు తమ మొక్కబడులను తీర్చుకొనుటకు జంతుబలిని కావిస్తారు. గుడికి కొంచెం దూరంలో జంతుబలి అయిన తర్వాత అందరు భోజనాలు ముగించుకొని సాయంత్రానికి అక్కడ నుంచి వెళ్ళిపోవాలి. ఆ గుడి సమీపంలో చీకటయ్యే వరకు ఉండకూడదని అక్కడి ఆచార నియమం. ఈ వీరుల దేవుళ్ళ చరిత్రను పరిశీలిస్తే ఈ 'ఈర్లు' చెంచుల పశువులను కాపాడిన వారు ఉంటారని తెలుస్తుంది, లేదా పశువులను పులివేటుకు ప్రాణాలు వదిలిన అమరులై ఉండచ్చును. ఏదైనప్పటికీ ఈ అడవులలో ఉండే కొండజాతి వారికి ఈ దేవుడంటే భక్తి శ్రద్ధలెక్కువని తెలుస్తుంది. కొల్లాపురం రాజుగారు రాజా లక్ష్మణరావు గారు, వీరుల ప్రదేశానికి అడవి మార్గాన వెళ్లటం వీలుకాక హెలికాప్టర్‌లో వెళ్ళి పూజలు నిర్వహించేవారని అక్కడి స్థానికుడు యాట రంగన్న అనే వృద్ధుడు పెర్కొనటం జరిగింది. ఇప్పటికీ కూడా అడవికి వెళ్ళే పశువులు, పశువుల వెంట వెళ్ళిన పశువుల కాపరులు క్షేమంగా, ఆరోగ్యంగా ఉండాలని పూజలు చేస్తారు. ప్రస్తుతం ఈ వీరులకు గొల్లలు (యాదవులు) పూజార్లుగా ఉంటూ పూజా కార్యక్రమాలను నిర్వహిస్తారు. ఈనాటికి కూడా పశువులను పోగొట్టుకున్న కర్షకులు ఈ ఈర్ల దేవుడికి మొక్కుకుంటే వారి పశువులు వారికి దొరుకతాయని నమ్మకం. ఇలాంటి పవిత్రమైన వీరత్వం కల్గిన ఈర్లస్వామికి మొక్కి రాజుగారు వేటకు వెళ్ళేవారని జానపదులు ఇప్పటికీ చెబుతుంటారు.

రైతులుండేది పెద్దమారు	॥ఎన్నియాలో॥
రాజులుండేది కొల్లాపురం	॥ఎన్నియాలో॥
దొంగలుండేది ఏదుల్ల	॥ఎన్నియాలో॥
దొరలుండేది కొల్లాపురం	॥ఎన్నియాలో॥

రాజు యొక్క కీర్తి ప్రతిష్టలను కొనియాడుతూ కర్షకులు, జానపదులు, శ్రామికులు, బండిపాటలలో, బంతుల పాటలలో వీరులుగా, శూరులుగా పొగుడుతూ, పాడుతూ పనిపాటలలో పరవశిస్తారు, మానసిక ధైర్యాన్ని పొందుతారు. పై చారిత్రక కథాగేయంలో ఆనాటి 18వ శతాబ్దం ప్రజల జీవన పరిస్థితులను గురించి సురభిరాజుల ధైర్యసాహసాలను గురించి, రాజుల శక్తి, సాహిత్యపోషణలో యుక్తి, వీరులదేవులపై భక్తి, ప్రజలకు చేసిన సాంఘీకసేవను గురించి వివరించడం జరిగింది. ఈ వీరరస కథాగేయాన్ని యక్షగాన కళకారులు ఆలపిస్తారు. స్త్రీలు, జానపదులు కోలాటం పాటలు కూడా ఆలపిస్తారు.

సామాజిక కథా గేయం:

జానపదగీతిక జాతికి జీవనాళిక. మానవుడు సంఘజీవి. సమాజంలో మంచి పనిచేసిన వారికి జానపదులు ఎల్లవేళలా తలుస్తారు. మేలు చేసినవారిని, చెరువులు త్రవ్వించిన వారిని, రోడ్లు వేయించిన వారిని జానపదులు, తమ కథగేయాలలో వారు చేసిన మంచి పనులను ప్రశంసిస్తూ, కథాగేయాలు ఆలపిస్తారు. అలాంటి సామాజిక వీరుడు హవల్దారి బారయ్య దొరను గురించి తెలుసుకుందాం.

అమరవీరుడు! హవల్దారుడు బారయ్యదొర మహబూబ్‌నగర్ జిల్లా గోపాల్‌పేట సంస్థానమునకు చెందినవారు. బారయ్య దొర జన్మస్థలం రేమొద్దుల గ్రామము. అటవీశాఖాధికారియైన రేమొద్దుల వెలమ బారయ్యదొర కథను రేమొద్దుల మరియు ఆ పరిసర గ్రామములలో నేటికి పాడుకుందురు. వనపర్తి, గోపాల్‌ఎట సంస్థానములు పొలిమెర విషయమై జరిగిన వివాదములో బారయ్య దొర వీరమరణం పొందాడు.

వనపర్తి సంస్థానమువారి దండు వచ్చి రేమొద్దుల గ్రామ పొలిమెర సమీపంలోని అడవిలో కట్టెలు కొట్టుకొని పోవుచుండిరి. ఈ విషయమును గమనించిన బారయ్య గోపాల్‌పేట రాణి రంగనాయకమ్మకు తెలియజేసి ఆమె ఆజ్ఞమేరకు కొంతదండును వెంటదీసుకొని గుఱ్ఱముపై ఎక్కిపోయి వారిని ఎదిరించినాడు. వనపర్తి సైనికులలో ఒకడు వేషము మార్చుకొని బారయ్య సైనికులలో కలసిపోయాడు. అతడు అదనుచూసి దొంగచాటున బారయ్యను కత్తితో పొడిచి చంపినాడు. కొపోద్రేకులైన బారయ్య సైనికులు వీరావేశంతో వానిని కూడ చంపినారట. వాని శవము రేమొద్దుల గ్రామంలోకి తెచ్చి సున్నం బట్టీలో వేసి కాల్చినారట.

ఎట్టెట్టూ ఏపల్యో వెలమాదొర బారయ్యా
ఎఱ్ఱగట్టు బరకల్లో వెలమాదొర బారయ్యా
పొలిమెర కేసుపడ్డాదే వెలమాదొర బారయ్యా
వనపర్తి బంట్లేమో వెలమాదొర బారయ్యా

కట్టేలాకు వచ్చినవో వెలమాదొర బారయ్యా

అని ఈ గేయం ప్రారంభమవుతుంది. ఇందులో "వెలమదొర బారయ్యా" అనుటకు బదులుగా "హవల్దారు బారయ్యా" అని కూడా పాడుదురు. ఈ గేయంలో ప్రతిచిన్న విషయాన్ని గూడ వదలక జానపదులు పాడుతూ నాటి సంఘటనను మన కన్నుల యెదుట కనిపించునట్లు చేస్తారు. గోపాల్‌పేట్ సంస్థానం పొలిమేరలో రైతులకు మేలు చేశాడు కాబట్టి అలాంటి సామాజికున్ని కోలాటం పాటల్లో, కథాగేయాలుగా ఆలపిస్తూ గానం చేస్తారు.

సాంస్కృతిక వీరగాథాగేయం:

జానపద వాఙ్మయంలో కథాగేయాలకు ఒక గొప్ప విశిష్టత ఉంది. వస్తువులో, శైలిలో, జానపద గేయాలకన్నా భిన్నంగా ఉంటుంది. వీటిలో కొన్ని చారిత్రక గేయాలు ఉంటాయి. ఆంగ్లంలో "Historical Ballads" అంటారు. వీటినే వీరగాథా గేయాలు అని కూడా పిలుస్తారు. ఇట్లా అనటానికి కారణం ఈ గేయాలలో వీరరసం. ఇవి ప్రధాన రసం వీరుల పోరాటాలను ఆధారంగా చేసుకుని పాడుకునే కథా గేయాలు. పాశ్చాత్యులు కూడా వీటిని Heroic Ballads అని చెప్పారు.

'పండుగ' సాయన్న కథాగేయం

మహబూబ్‌నగర్ జిల్లాలో పండుగ సాయన్న కథాగేయం అత్యంత ప్రజాధారణ పొందింది. ఆస్తులున్న భూస్వాములను దోచి కడుపేదవారికి ధానం చేసేవాడు. ఆంగ్లనవలలోని "రాబీన్‌హుడ్" లాంటి ధైర్యసాహసాలు, కల్గిన గొప్పవీరుడు ఈ పండుగ సాయన్న. సమాజంలో చాలామందికి పెండ్లిళ్ళుకాని యువకులకు, యువతులకు పెండ్లిళ్ళు చేశాడు, పేదలకు ఆర్థిక సహాయం చేసాడు ఆ కాలంలోనే మతసామరస్యతకు పాటుపడి, పీర్లపండుగను అత్యంత అద్భుతంగా జరిపించి కందూరలు చేసేవాడు. అన్నం లేనివారికి, దారి వెంట పోయే బాటసారులకు అన్నదానం చేసి, వారికిన్ని బియ్యం కూడ ఇచ్చి పంపేవాడు. ఇతడు అప్పట్లో ఉన్న అన్ని ఆస్థాన సంస్థానాలపై దాడి చేసాడని ఆఖరికి నిజాం సంస్థానంపై కూడా అందరికళ్ళను కప్పి దోపిడి చేసినట్లు బిక్షుక గాయకులు ఆలపించిన ఈ గేయంనుబట్టి తెలుస్తుంది.

జానపదులు పండుగ సాయన్న కథాగేయాన్ని మెట్లకిన్నెరపై కొలాటం పాటలతో వీరావేశంతో గానం చేస్తారు. ఈ పాట వింటూంటే ప్రతి ఒక్కరికి శరీరంపై రోమాలు నిక్కబొడుచుకుంటాయి. అలాంటి వీరరసం ఉట్టిపడే కథాగేయం ఇది. కష్టాలలో ఉన్న కర్షకులకులను బదుగువర్గాన్ని తన అక్కున చేర్చుకున్న ఆపద్భాందవుడు. అందువలన ఇతడి వీరగాథను కళకారులు, వృత్తిగాయకులు అతడియొక్క ధైర్యసాహసాలను వర్ణించి ఒక్కరోజంత కథ చెబుతారు. ప్రతి మనిషికి ఒక బలహీనత ఉంటుంది. ఇతడు కూడా ఒక స్త్రీకి భానిసైనాడు అతని బలహీనతను ఆసరగా చేసుకొని, ఉంపుడుగత్తె ద్వారా ఆ ఊరి పటెల్ వెంకట్ రెడ్డి సారాయిలో నల్లమందు కల్పి అంతమొందిస్తారు. అతడి పేరు చెబితే పాలమూరు జిల్లాలో సంస్థానాలకు, భూస్వాములకు హడల్. చిన్నప్పటినుంచి కర్రసాము, కత్తిసాములో దిట్ట. తుపాకీ కాల్చటంలో కూడా నైపుణ్యం కల్గినవాడని, మిక్కిలి బలవంతుడని కథను పరిశీలిస్తే తెలుస్తుంది. ఆర్థికంగా ఉన్నవారిని దోచుకొచ్చి పేదవారికి దానం చేసేవాడు.

ఏ తల్లిగ కన్నాదో – ఏ తండ్రిగ పెంచిండ్రో
మూడు జాన్ల బెత్తేడు – ఎద ఉండేది సాయన్నది

కర్రసాము, కత్తిసాము, గరిడీలు, లోడి తిప్పడం వాటిలో నైపుణ్యం సంపాదించాడు. కాబట్టి అతడి చాతీ విశాలంగా ఉందని, మంచి కసరత్తు కలిగిన శరీర సౌష్టవాన్ని కల్గినవాడని వర్ణించారు.

ఈ జిల్లాలో పీర్లపండుగ అత్యంత అద్భుతంగా జరుపుకుంటారు. ముస్లింల కంటే హిందువులు చాలా సంభరంగా ఏడురోజులపండుగగా ముచ్చటగా జరుపుకుంటారు. "ఆశన్న, ఉశన్న నాసిన్ని కొడుకా" అంటు అలాయి తిరుగుతూ పాటలు పాడుతూ, భక్తి శ్రద్ధలతో ఈ పీర్లపండుగ జరుపుకుంటారు. ఈ పీర్లపండుగకు కల్గినోళ్ళకు కల్గినట్లుగా కోళ్లను, పొటేలు, మేకపోతులను కోసి ఆరగిస్తారు. దీనిని ఈ ప్రాంతంలో 'కందూరలు' అని పిలుస్తారు పండుగ సాయన్న. పీర్లపండుగకు కందూరలను చేద్దామని తన గుంపులోని దోస్తులకు చెబుతున్నాడు.

ఇపొద్దు రేపట్ల – బేస్తారము దినమున్నది
మొగులాలికి కందూరలు – చేపిస్తని మొక్కిండు
బియ్యం ఎక్కడున్నయిరా – ఓ పండుగ సాయన్న
పాలమూరి ఈడిగొల్లవి – సత్తూరి రామన్నవి
బియ్యమ్ములు దోద్దాం – కందూరలు చేద్దాం
పన్నెండు బండ్ల బియ్యం – తాండూరికి పోతైరా

అరే! ఎంబడి మీరుండడి – బండ్లను నేను దోస్తాను!

ముస్లింలకు గురువారం పవిత్రమైన రోజుగా చెబుతారు. ఆ రోజునాడు మనం మొగులాలికి కందూరలు చెద్దామని తెలిపాడు. పండుగ సాయన్న దోస్తులు కందూరలు చేయడానికి మన దగ్గర బియ్యం లేవు మరి కందూరల పండుగెట్ల చేస్తాం బియ్యం బండ్లను దోసుకొద్దామని ప్రణాళిక వేసాడు అని ప్రశ్నిస్తే రెండు సిసాలు నాటు సారాతాగి అమావాస్య చీకట్లో ఆ పన్నెండు బండ్లపై ఉన్న బోయెళ్ళను ఎదుర్కొని, వాళ్ళను బండ్లకు కట్టేసి, ఇతనికి కావలసిన బియ్యంకాడికి తీసుకొని తరువాత దోస్తుగాళ్ళను పిలిచి అందరికి సరిపోయినకాడికి బియ్యం సంచులు మోసుకొని పొమ్మని ఆజ్ఞాపించాడు. తరువాత గొల్ల చెన్నయ్య దగ్గర ఆరు గొర్రె పోట్టెళ్లు తెచ్చి, బ్రహ్మాండంగా వంటలు చేసి, ఆడవాళ్ళను పిలిచి బొడ్డెమ్మలు వేయించి రంగరంగ వైభవంగా అన్నదాన కార్యక్రమం నిర్వహించేవారు.

యాటలు కొయ్యండ్రి – కందూరలు చెయ్యండ్రి
అయినోళ్ళకు పెట్టండ్రి – కానోళ్ళకు పెట్టండ్రి
సచ్చినా బతికినా – మన పేరు తలుస్తారు
మనపేరు తలుస్తారు – పుణ్యమింత వస్తాది.

మనకు తెలిసినవారికి, తెలియని వారికి కూడా అన్నం పెట్టండి. భోజనాల దగ్గర శత్రువులు, మిత్రువులు అందరు సమానమేనని "అన్ని ధానాలకంటే అన్నధానం గొప్పది" అనే విషయాన్ని పండుగ సాయన్న ఆనాడే నీతిసూత్రాలను చెప్పకుండా చేసి చూపించాడు.

అద్భుత కథాగేయం:

<u>పానుగంటి మియాసాబ్ కథాగేయం:</u>

రాజులకు గజదొంగ జానుపదులకు మంచిదొంగ పానుగంటి మియాసాబ్. వనపర్తి సంస్థానముతో సంబంధము గల కథాగేయం మియాసాబ్ కథా గేయము. 64 కళలలో చోర కళ ఒకటి. ఈ కళలో మిక్కిలి ప్రావీణ్యుడు పానుగంటి మియాసాబ్. ఈ జిల్లా సంస్థానాలలోనే కాకుండా కర్నూలు నుంచి కడప వరకు దోపిడి చేసిన గజదొంగగా పట్టపగలు సమయం చెప్పి అతనికి తెలిసిన మాంత్రిక, ఇంద్రజాల విద్యలను ప్రయోగించి అనుకున్న సమయానికి దోపిడిచేసి ఎవరికి దొరకకుండా పారిపోయేవాడు. అందువల్ల ఇక్కడి ప్రజలు, కళాకారులు కథలు గా చెప్పుకుంటూ అద్భుత రస కథాగేయంగా పాడుకుంటారు. మియాసాబ్ జన్మస్థలం ఏదుల గ్రామము ఇది కొల్లాపురం తాలుక సంబంధించిన గ్రామంగా చెప్పవచ్చును. మియాసాబు తన నివాసాన్ని ఇతడు లంబాడి వారితో గుంపుకట్టి ధనికులను దోచి తెచ్చిన ధనమును బీదలకును, ప్రజాహిత కార్యములకు వెచ్చించెవాడని చెప్పుకొందురు. ఇతడు వనపర్తి పాలకుడైన ప్రథమ రామేశ్వరరావు, ఇతని భార్య శంకరమ్మలకు సమకాలీకుడని డా॥ కె. మోహన్ రెడ్డి (వనపర్తి సంస్థానాలు తెలుగు సాహిత్యసేవ) సిద్ధాంత గ్రంథంలో పేర్కొన్నారు.

మియాసాబ్ తల్లి హసన్‌బీ, తండ్రి పేరు బందిగసాబ్ ఇంటిపేరు గుర్రాలోళ్ళు. మియాసాబ్‌కు మానవాతీతశక్తుల ున్నట్లుగా వర్ణించినారు. పుట్టిన మూడురోజులకే పురుడుచేయకముందే మియాసాబ్ ఉన్నపళంగా ఎగిరెగిరి పడేవాడట, తల్లితో మాట్లాడి కంకెడన్నం సద్దిమూట గట్టించుకొని చిన్నప్పుడే ఇల్లు వదిలిపోయినాడు. మంత్రశక్తులను వశపరుచుకోవటానికి అమ్రాబాద్ అడవులకు వెళ్ళాడని తెలుస్తుంది.

మచ్చులున్న మొలకుపోత
అమ్రబాద్ అడవికోత
పట్కరి ఇద్దే నేర్చుకుంట
కట్కరి విద్దే నేర్చుకుంట
మైదారన్న నేర్చి వస్తా
బానుమతి విద్యే నేర్చివస్తా!!

మియాసాబ్ బాల్యప్రాయంలో ఉన్నప్పుడు ఆ ఊరికొచ్చిన గోసాయివారు నీ కుమారుడు ఎప్పటికైన పెద్దగజదొంగ అయితడని జోష్యం చెప్పారట. అది ఇతడి జీవితంలో నిజమైందని తెలుస్తుంది. అమ్రాబాద్ అడవులలోకి పోయి, అక్కడి చెంచులు, కొండరాజుల సమక్షంలో పట్కరి విద్యను, కట్కరి విద్యను, మైదురు, బానుమతి విద్య నేర్చుకొని వస్తానని తెలిపాడు. ఇలాంటి విద్యలు ఆకాలం నుండి ఇప్పటివరకు కొనసాగుతున్నాయి. ఇవి ఇంద్రజాలం, కనికట్టుకు సంబంధించిన విద్యలు జనవ్యవహారంలో ఉన్నాయి. ఉదా: ప్రస్తుతం ఈ ఇంద్రజాలంవిద్యలో ఆరితేరినవాడు పి.సి.సర్కార్‌గా చెప్పవచ్చును. వస్తువులను మాయం చేసినట్లు, మనుష్యులను మాయంచేసి చూపుతారు. అలాగే 'వశీకరణం' చేసుకుంటారు. ఆ విద్యలలోని మర్మాలు తెలుసుకొవటానికి అమ్రాబాద్ అడవులకు

మియాసాబ్ వెళ్లాడని తెలుస్తుంది.

"గద్వాల దోసినాడు – గాలిగోపురం గట్టినాడు
ముచ్చింతాల దోసినాడు – మూలబుర్జుకట్టినాడు
పెబ్బేరును దోసినాడు – పెద్దబుర్జులేసినాడు
కానాయిపల్లె గుట్టల నడుమ – చెఱువూలింగ వేయవాలె
కానాపల్లె గుట్టల నడుమ – దుర్భీనైతే వేసినాడు
ముగ్గువోసె మీయాసావు – బునాదింక తీయమానే"

దోసిన సొమ్ముతో శ్రీరంగాపురం దేవాలయానికి గాలిగోపురం, శంకర సముద్రం నిర్మించినట్లుగా తెలుస్తుంది. దొంగతనం చేసిన ఆ డబ్బును అన్నీ ప్రజాహిత కార్యక్రమాలకు ఉపయోగించాడు.

పెద్దరాజులను, భూస్వాములను దోసి దేవాలయాలే గాక ఊర్లకు మూలబురుజులు కట్టించాడు. చెరువులు కూడా నిర్మించాడు. ప్రజల అష్టకష్టాలు చూసినవాడు, ఆ విలువ తెలిసినవాడు కాబట్టి కర్షకుల కష్టాలు విస్మరించకుండా, సేవాదృక్పథంతో, కొత్తకోట అనే ఊరిలో, పాలెంలో, ఖానాయిపల్లెలో పెద్ద చెరువులు కష్టపడి దోచుకొచ్చిన సొమ్ముతో నిర్మించాడు. సంస్థానాల రాజులకు గజదొంగ, జానపదులకు మంచిదొంగగా కీర్తించబడినాడు. ఈ కథాగేయంలో మియాసాబ్ మంచి ధైర్యశాలి, ఆపద్బాంధవుడు, దానగుణం కల్గినవాడని తెలుస్తుంది. జీవించిన కొన్ని రోజులైన మంచిపేరు, ప్రఖ్యాతులు, సేవాదృక్పథం కలిగిన వ్యక్తులుగా జీవించాలని తెలుస్తుంది. అందువల్ల ఇతడి కథను జానపదులు, వ్యవసాయ పనులలో బండ్లుకొట్టెటప్పుడు, పీర్లపండుగలో అలాయి తిరిగినప్పుడు, కోలాటం వేసినప్పుడు, స్త్రీలు బొడ్డెమ్మ పాటలలో వినోదపు ఆటలలో పాడుకుంటూ పరవశిస్తారు. ఇంకా వృత్తి గాయకులు దక్కి మెట్లకిన్నెర ద్వారా ఇలాంటి వీరగాథలను పాటలుగా పాడుతుంటారు. కొందరు జానపద గాయకులు ఈ పాటలన్నీ మా ఆస్తి అంటూ పాడుకుంటూ వీటినే నమ్ముకుంటూ జీవనం సాగిస్తున్నారు.

4) జానపదగాయకులు – వాద్యసంస్కృతి

"జానపద గేయములు భిక్షకుల కన్నమిడు కల్పశాఖికలైన, భిక్షుకులు జానపదగేయములకు భద్రపేటికలు" ఆచార్య బిరుదురాజురామరాజు గారు అన్నారు.

ఎన్నో కథాగేయాలు భిక్షకుల నోళ్ళల్లో ఇల్లు కట్టుకొని తరతరాలనుండి సురక్షితంగా ఉన్నాయి. వారే లేకునట్లయితే జానపదగేయాలు – చారిత్రక గేయాలు మరియు దీర్ఘకథాగేయాలు మనకు దక్కేవికాదు. కేవలం చిన్నచిన్న గేయాలు మాత్రమే మిగిలేవి. ఈ జానపద భిక్షగాయకులు కథాగేయాలను ఆలపించినప్పుడు రకరకాల వాయిద్యాలను ఉపయోగిస్తారు.

వృత్తిగాయకులు, సంచారగాయకులు, జానపద కళాకారులు ఇందులో పిచ్చుకగుంట్ల వారు శారదకాండ్రు వీర ముష్టివారు చాలామంది ఉన్నారు. వీరముష్టివారి వాద్యం జేగంట లేదా తప్పెట. దీనిని వాయించుచు వీర, శైవ సంబంధించిన గేయాలను కథలను పాడుతూ భిక్షమెత్తుకుంటారు.

బీరన్నలు వీరికే ఒగ్గువారు (ఒగ్గోళ్ళు) మరొక పేరు. వీరు కురుమజాతికి చెందినవారు. కురుమలకు, 'బీరప్ప', 'బీరన్న' ఆరాధ్యదైవము. బీరన్న కొలుపులు, బీరన్నకథలు చెప్పుట వలన వీరికి బీరన్నలవారని పేరు వచ్చింది. కథలు చెప్పినప్పుడు కథాగేయాలు ఆలపించినప్పుడు గాని, బిచ్చమెత్తుకున్నప్పుడు గాని వారు ఒగ్గు వాయిస్తారు.

గొల్లసుద్దులు: వీళ్ళు కురుమకులం వారికి బీరన్నవలె గొల్లవారికి గొల్లసుద్దులట్లు. ప్రధానంగా వీళ్ళు గొల్లలను యాచిస్తారు. కాటమరాజుకథ, కృష్ణలీలలు, పాటలు ప్రచారంలోకి రావటానికి కారణం గొల్లసుద్దులే. వీళ్ళు బట్టలపై బొమ్మలను చూపిస్తూ కథను చెబుతారు. వీళ్ళు కొమ్ములను, వీరణములను వాయిస్తారు.

దాసరులు: దాసరులందరు వైష్ణవులు, దాస్యభావన వలన వీరికే దాసరులని పేరు వచ్చింది. దాసరులలో చాలా రకాలున్నాయి. మాలదాసరులు విప్రవనారాయణ. ప్రహ్లాదయక్షగానములు ప్రదర్శించుతారు. వీరు కీర్తనలు పాడుచు భిక్షమెత్తుదురు. దాసరుల ముఖ్యవాద్యములు చిరుతలు, తంబూరా, లేదా కిన్నెర, తాళము, కాళ్ల గజ్జెలు, మిత్తిరి మొదలగునవి. దాసరులందరు వైష్ణవులే కాబట్టి వీరు పాడిన కీర్తనలు అన్ని విష్ణుసంకీర్తనములుగా ఉండును.

జంగములు: తెలంగాణ ప్రాంతంలో మహబూబ్‌నగర్ జిల్లాలోను వీరిని బుడిగజంగాలు అందురు. "బుడిగ" అనగా వీరు వాయించు వాద్యం పేరు. శారదకాండ్రుకు వంతపాట పాడే స్త్రీలు కాని పురుషులు కాని వాయించెడి బుర్రల వంటివే జంగముల బుడిగెలు.

బైండ్లవారు: వీళ్ళు వాయించేడి వాద్యము వలన వీరికి ఆ పేరు వచ్చింది. వీరి వాద్యము జమిడికలని పేరు. శిష్టులు వీటిని బవనికలందురు. బవనికలు వాయించే వారు బవనీలు, బైండ్లవారు. బవనికనే జమిడిక లేదా పంబ అందురు.

పైనచెప్పిన కులవృత్తి గాయకులేకాక డక్కలి, కంటిపాపలు, గంగిరెద్దులవారు ఇంకా చాలామంది జానపదులు, కథాగేయాలు ప్రదర్సన కళలలో కూడా అభినయం చేసి పాడతారు. వీళ్ళ వాద్య సంస్కృతి సొరకాయ, ఎదురుదబ్బ, కొమ్ము, పశువుల చర్మాలతో తయారుచేసెడి డప్పు, తప్పెట మొదలైన వాద్య సంస్కృతి ప్రకృతిలో లభించు సహజ సిద్ధమైన వనరులను ఉపయోగించుకొని వారి వాయిద్యాలను తయారుచేసుకుంటారు.

ముగింపు:

నేటి సమాజంలో నూతన నాగరికత విధానం వలన జానపదులలో కూడా విప్లవాత్మకమైన పెనుమార్పులు సంభవించాయి. పారిశ్రామిక విప్లవం వల్ల నూతన యంత్రాలు, వ్యవసాయక్షేత్రంలో అడుగుపెట్టడంవల్ల, కోతలు, గొర్రులు కొట్టడం, బంతులు తిప్పటం, కర్షకులు చేసే ప్రతి పనికూడా ఇప్పుడు యంత్రం చేస్తుంది. జానపదులు ఆలపించే వ్యవసాయ పనులలోని పాటలన్ని కాలగర్భంలో కలిసిపోతున్నాయి. మునివాపులో భోజనాలు చేసిన తర్వాత పురుషులు ఉత్సాహం కోసం ఆడుకునే కోలాటం, చెక్కభజనలు, చిలుకల భజనలు, స్త్రీలు ఆడే బొడ్డెమ్మలు ఒకప్పుడు విస్తృతంగా ఆడేవారు. కాని ఇప్పుడు ఆధునిక సంస్కృతి కారణంగా జానపదులు కూడా అన్ని వేళలలా టీవిలముందు ఠీవిగా కూర్చోని ఆస్వాదిస్తున్నారు. మన జానపద సంస్కృతిని మర్చిపోతున్నారు. కథలు చెప్పే కథాగాయకులు, కోలాటం వేసేవారు అందరు సినిమాలకు అలవాటు పడ్డారు. అప్పుడు ఆ సినిమాకు వెళ్ళే సమయాలలో వీధినాటకాలు, కోలాటాలు వేసి వీధి, వీధి, ఊరు, ఊరు అందరు చిన్నపెద్ద తేడాలేకుండా ఆనందించేవారు. ఈ జానపద కళారూపాలు, కర్షక, శ్రామికగేయాలు, బయలు నాటకాలు, కాటమరాజు, ఎల్లమ్మ కథలు, కథా గేయాలు వంటికొమ్ము బొల్లెమ్మ కథలు, వీధి భాగవతాలు, కథాగేయాలు మరుగున పడిపోతున్నాయి. ప్రస్తుతం ఆ జానపద కళారూపాలు కనిపించటం లేదు. వీరకథాగేయాలు వినిపించటంలేదు. ఈ జానపద సంస్కృతిని కళను నమ్ముకున్న వారు వృద్ధాపంతో మరణిస్తే మాణిక్యాలలాంటి ఈ కళ కూడా వారితో పాటు మట్టిలో కలుసుందే తప్ప వంశానుగుణంగా నేర్చుకోవటానికి వారి తర్వాతి తరాలవారు ఆసక్తి చూపటం లేదు. కారణం ఈ కళలను, కళాకారులను ఆదరించే నాథుడే కరువయ్యాడు.

ప్రస్తుతం జానపద వృత్తి గాయకులు, జీవనోపాధి లేక తమకు ఏ మాత్రం ప్రవేశంలేని వృత్తులలో జీవనం సాగిస్తున్నారు. పాతసామానులు అమ్మటం, ప్లాస్టిక్ పేపర్లు ఏరటం, మట్టిపని, గోడపని, కంపెనీలలో పనిచేస్తూ పొట్టపోసుకుంటున్నారు. వారి వంశంవారు కూడా నేర్చుకొనుటకు ఆసక్తి చూపటంలేదు. "కడుపునింపని కళ ఎందుకు?" అని వారిని వారి అంతరాత్మ ప్రశ్నిస్తుంది. వారి పాట, వారి ఆట, వారి వాద్యం కూడా సాధనలేని కారణంగా వాయిద్య నైపుణ్యం దెబ్బతిని వాయిద్యాలే కనుమరుగై పోతున్నాయి.

ప్రపంచీకరణ నేపథ్యంలో జానపదకళలు, సాహిత్యం మరుగున పడిపోతున్నాయి. జానపదులు కొత్తదనాన్ని కోరుకోవటం వల్ల, నేటి ఆధునికతరం, పాశ్చాత్య సంస్కృతికి సంప్రదాయాలకు అలవాటు పడుతున్నారు. కొత్తదనాన్ని కోరుకోవడం తప్పుకాదు. కాని, ఉన్న జానపద కళల ఉనికి కోల్పోవడం బాధాకరం. మళ్ళీ వాటిని ప్రజలలోకి తీసుకుపోవల్సిన భాద్యత యువ పరిశోధకులపై ఉంది. మహబూబ్‌నగర్ జిల్లా జానపద కథాగేయాలలోని సామాజికాంశాలు, సాంస్కృతికాంశాలు వీరగాధలలోని చారిత్రక అంశాలు తెలియచెప్పటం, జానపద విజ్ఞానాన్ని రక్షించాలన్నదే నా పరిశోధన వ్యాసం లక్ష్యం. జానపదం నా ప్రాణపదం.

ఆధారగ్రంధాలు

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3).తంగిరాల వెంకట సుబ్బారావు, వీరగాథలు – 1 కాటమరాజకథలు – 1968, ముద్రణ నాగలక్ష్మి ఆర్ట్ ప్రింటర్స్, బషీరుబాగ్, హైదరాబాద్.

4) ఆచార్య వెల్దండ రఘుమా రెడ్డి, పల్లె పదాలలో ప్రజా జీవనం, శ్రీనివాస ప్రింటింగ్ ప్రేస్, జడ్చర్ల, ప్రథమ ముద్రణ: 1979

5) ఆర్వీయస్ సుందరం, ఆంధ్రుల జానపద విజ్ఞానం – 1983, శృతి కంప్యూటర్ గ్రాఫిక్స్, చిక్కడపల్లి, హైదరాబాద్.

6). డా॥ గోపులింగా రెడ్డి, తెలంగాణా శ్రామిక గేయాలు, స్వతన్త్ర ఆర్ట్ ప్రింటర్స్, విజయవాడ – 4.

7). డా॥ ఎ. సుబ్బరామి రెడ్డి, కడపజిల్లా జానపద గేయగాథలు, నిర్మాణం, సమాజం – సంస్కృతి.

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9). ఆచార్య కసి రెడ్డి, వెంకట రెడ్డి, జానపద గేయాల (సంకలనం), మాధవీ ప్రింటర్స్, కుత్బిగూడ, హైదరాబాద్. ప్రథమ ముద్రణ: 1994 అక్టోబర్

10).ఆచార్య కే. బుక్కుద్రీన్, జానపద సాహిత్యంలో, మయూరి ప్రింటర్స్, అలంకార విధానం,హైదరాబాద్., ప్రథమ ముద్రణ : 1989.

11). డా॥ బుక్కా బాలస్వామి, మహబూబ్‌నగర్ జిల్లా జానపద కథలు, మాస్టర్ ఆర్ట్ ప్రింటర్స్, గాంధీనగర్, హైదరాబాద్ – 80. ప్రథమ ముద్రణ : ఆగష్టు 1987.

12).డా॥ కె. మోహన్ రెడ్డి, వనపర్తి తాలుక సంస్థానం – తెలుగు సాహిత్యసేవ (అముద్రిత), పిహెచ్.డి సిద్ధాంతగ్రంథం – 1991.

13). డాక్టర్ ఎం. ఇందారా దేవి, మహబూబ్‌నగర్ జిల్లా గ్రామదేవతలు, శ్రీసాయి ప్రాసెస్ 3–528, నారాయణగూడ, హైదరాబాద్.

14). దాసరి రంగయ్య, పాలమూరు జిల్లా కర్షకగీతాలు (అముద్రిత) – 2009, ఎం.ఫిల్ సిద్ధాంత వ్యాసము – ఉస్మానియా విశ్వవిద్యాలయము.

15). దాసరి రంగయ్య, పాలమూరి జిల్లా కథాగేయాలు, కృష్ణ పత్రికలో వచ్చిన వ్యాసం, సురభి రాజుల శూరత్వం